

S E R M O N S

BY

REV. REUBEN TINKER

LATE PASTOR OF THE PRESBYTERIAN CHURCH,

IN

WESTFIELD, N. Y.,

WITH

Biographical Sketch,

BY

M. L. P. THOMPSON, D. D.

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BIOGRAPHICAL SKETCH.

MR. TINKER was not yet dead, when his friends began to express a strong desire that there might be a publication of one or more volumes of his sermons; and so much was said to him on this subject by brethren in the ministry to whose judgment he deferred, as well as by others, that his own consent was finally obtained, and he was even induced to devote some portions of the closing period of his life to the selection and revision of certain discourses, which, to his own mind, appeared most worthy of preservation. The volume now given to the public contains several of the sermons thus indicated by himself, with several more, selected by a judicious committee to whom he referred the task, with full authority to act as their discretion might direct them.

In performing this duty, the committee have been governed partly by their own judgment, after carefully reading some hundred or more of the manuscripts submitted to their inspection, and partly by the wishes of various individuals residing in Westfield and elsewhere, who would not be satisfied unless certain discourses remembered by them with peculiar interest were included.

The impression must not be given, that Mr. Tinker himself *desired* this publication to be made. He *consented* to it, under the frequent and earnest solicitation of others, hoping that in this way he might be able to do something for Christ after he was dead, and

that possibly the sale of the books might be productive of some pecuniary advantage to his family. A more modest and unassuming person than he, never lived, or one who shrunk with a more instinctive timidity from public observation. This was notoriously characteristic of him always, and never more so than in the last years of his life. If there were any who did not hold him or his preaching in high esteem, they certainly had his own judgment of himself to justify their poor opinion of him. There was no trait of his character which those who knew him best and loved him most, would more gladly have modified than this, for it was really excessive, and very often interfered seriously with his usefulness.

If any one is disposed to ask why Mr. Tinker's friends should have been so anxious to publish his sermons, when they ought to have known that such books are usually the last in the market to find purchasers, we are willing to refer him to the sermons themselves for an answer. In our judgment, Mr. Tinker was very far from being an ordinary man; and his sermons are far from being ordinary sermons. There was a pith and raciness in him, and in everything that he wrote, which we believe will cause these sermons to be read; and we are sure that whoever reads them will be profited. At any rate, we ourselves desired to have them, as a memorial of our departed brother. If they are not valued by the many, they will be by the few. We know that this volume will be hailed with peculiar delight by all those in this country and at the Sandwich Islands (where Mr. Tinker passed ten of the most active years of his life, as a missionary of the American Board) who ever enjoyed his ministry or his personal acquaintance.

It has been thought that a brief sketch of Mr. Tinker's life should accompany this volume; and the

writer, at the earnest request of his widow, and of other interested persons, in the midst of the multitudinous duties of his pastoral charge, which almost forbade his assumption of the task, has reluctantly consented to undertake it. Had anything more than a *sketch* been contemplated, he could not for a single moment have entertained the proposition; and nothing but the strong personal friendship which he had for Mr. Tinker, and the earnest desire he feels to gratify his afflicted family and to be of service to them, could have prevailed upon him to attempt even so little as that.

The materials from which a life of our brother might be compiled—with the exception of what in such a case is always the paramount desideratum, a carefully kept diary—are very abundant. Besides preserving all the letters of his friends, which after a fashion of his own he bound together in successive volumes and placed in his library, he retained copies often of his own letters, and secured them from loss in the same way. There are also whole volumes of what he called "*Memorabilia*"—jottings made from time to time of events and things which he considered especially worthy to be remembered. The trouble with me, in performing the duty I have undertaken, is, *not* to find enough to say, but from such a mass of materials, to sift out the *little* that I want. It is to adhere to my purpose, and write a *sketch* of "a life," rather than "a life." If an entire volume of biography were required of me, it would be really a task of less difficulty than the one which I am required to perform.

Mr. Tinker was born in Chester, Hampden Co., Mass., on the 6th of August, 1799. Not being endowed with a very robust physical constitution, and evincing more than ordinary aptitude for business, it was resolved in his fourteenth year that he should

not follow the occupation of his father, who was a farmer, and a clerkship was obtained for him in his native town, in the store of Sylvester Emmons, Esq., with whom he continued in this employment from February, 1813, to August, 1817. Desirous at this time of obtaining a better education, having never as yet attended to any branches of study but those of the most rudimental kind pursued in the district schools, he resigned his clerkship, and entered the academy in Westfield, Mass., where unhappily, for reasons not explained to us, he remained but a single term of eleven weeks, studying geography and English grammar.

During the spring and summer of 1818, he was again employed as clerk in a store at Westfield; and in the autumn of that year, he removed to Winsted, Conn., where he continued till the autumn of the year following, in the service of a Mr. Bissell Hinsdale, acting as accountant and book-keeper.

It was here, in the spring of 1819, that the period of peculiar interest in the life of our dear brother commenced. The Spirit of God was poured upon the church in Winsted, and among the many who were hopefully converted to Christ, *Reuben Tinker* was one. In a brief record of this early period, in which nothing is mentioned save the most naked facts, he says, speaking of the revival, "I felt personally interested, and was, perhaps, converted that summer."

In a letter to his mother, written the 23d of September, after expressing the joy he felt at the news he had received from Chester of a prosperous state of religion there, and sending faithful messages of Christian interest to his sister and brothers, he writes as follows:

"I have but little addition to make, at present, to the history which has been the subject of my last two letters. Nothing remarkable has happened to me. I

have had no strong or very wonderful exercises of mind. I have experienced no sudden change, no ecstasies of joy; nothing of that kind. I think, however, that I have had some conceptions of my lost estate, as a sinner against God, accountable for my conduct; and my conviction is, that God is good—that he requires nothing unreasonable of his creatures—that without holiness no man can be admitted to his presence, or be happy even if he were. I am persuaded also, that no man can be accepted for any righteousness of his own, but only by the free grace of God, through the merits of the Lord Jesus Christ; and that no man will come to Christ, except God the Spirit draw him. I know that my feelings are different from what they were, but whether it is owing to a change of heart, or other causes, I cannot confidently affirm. My anxiety in regard to my personal salvation has imperceptibly left me, and perhaps I am being hardened through the deceitfulness of sin. I would hope this is not the case; but rather that God has begun a good work in my soul, which he will carry on to perfection.

‘Tis a point I long to know—
Oft it causes anxious thought—
Do I love the Lord or no?
Am I His, or am I not!’

I can say this—I love the Bible, and the company and conversation of the people of God. I think I love Christian people for what they are, aside from any selfish motives.

“I cannot say I am better than I was. I am proud, selfish, forgetful of my Maker, and, it may be said, do not acknowledge God in all my ways. Well may I cry with the publican, “God be merciful to me a sinner.” I am resolved, by God’s assistance, to begin a new life. I am resolved to make the Bible my rule of conduct.

"It may not be necessary to ask your prayers, for I am persuaded, that while life or breath remains, your 'soul will pray for Zion still,' and still for the salvation of your children."

These last words tell us what kind of a *mother* Mr. Tinker had. A volume could not have given us the portrait more precisely. She was one of a *class* of New-England mothers, the savor of whose faith has filled the world.

I have inserted the foregoing letter, not merely for its expression of Mr. Tinker's feelings at this time, but because it is in a high degree characteristic of the man. It shows the habit of his mind, thus early formed, of calmness and deliberation in his judgment of things, even of those in which he himself was most deeply interested. It evinces his native good sense; and shows, at the same time how much, from the first, religion was with him a matter of principle, and of principle to be applied in the daily regulation of his conduct.

There is no evidence that he had, at this time, any serious thought of preparing himself for the ministry; for the same autumn he removed to the city of Hartford, and engaged in another mercantile clerkship, in the employ of William H. Imlay. Here, however, he was not long, before his mind began to be deeply stirred within him, in view of the higher claims which Christ had upon him than any he had hitherto recognized or felt. He was not long in making the discovery, that to stand behind a counter selling dry goods, or posting books at a desk, was not the highest use to which a young man who knew and loved the Savior could devote himself; and that employment which before had been pleasant to him, and which he had chosen as a life pursuit, began to lose its charms, and to be positively distasteful. He attended in Hartford on the ministry of the Rev. Dr. Hawes, with

whose church he united on the 6th of August, 1820, his twenty-first birth-day, and probably was not a little influenced in his subsequent determinations and course, by the teaching of that most faithful and esteemed minister.

On the third of September, about a month after his public profession of faith in the Savior, he wrote as follows, to his mother, who was at the time very ill, and apparently had not long to live:

"Your letter, dear mother, which I received by William, has remained too long unanswered. I hope it is not the last I shall receive from you. Perhaps it is. This may be the last that ever I shall write. Though in perfect health now, I may be in the eternal world before you are. Life is a vapor, and in a very little time, at most, if we are both Christians, we shall be together where Jesus is.

"I thank God that you are composed in the near, apparently near approach of death; and I pray that your faith may be strengthened, and your hope more and more assured. The promise is, 'I will never leave thee, nor forsake thee.'

"This day, I went to the South Meeting-house to worship. Twelve persons dedicated themselves publicly to God, and William was *one of the twelve*. I hope there will be found no Judas among them.

"I must say something with reference to what you have so much desired concerning me. I am persuaded, if my life is prolonged, and health spared, by application, I shall succeed in acquiring an education. I believe this, because my heart is set upon it. My relish for the business in which I am now engaged has departed, and I am more and more anxious to

'Negotiate between God and man,
As God's ambassador, the grand concerns
Of judgment and of mercy.'

"A few young immortals are committed to my care in the Sunday school, and I am endeavoring to instruct them in the way to heaven. I know of no place where I am so happy, except it be the house of God, as in the Sunday school, though often I am grieved at the hardness of the children's hearts. I see clearly, that nothing short of the power that created them, can make them new creatures in Christ Jesus. When I lack patience, or think of being wearied in well-doing, I call to mind God's forbearance toward me, and my mother's unwearied exertions to bring me up in the nurture and admonition of the Lord, notwithstanding I rebelled more and more.

"Forgive me, dear mother, all the pain I have caused you, and the ungrateful returns I have made for your maternal goodness and prayers for me; and be assured, if your son's prayers can gain acceptance with God, you will be blessed."

So it was his *mother's* desire that he should be a minister. She had early dedicated him to God for this purpose, and had trained him up with reference to it; and now the answer to her prayers was coming—the fruit of her patient labor was beginning to appear.

I am deeply interested in the manner in which Mr. Tinker in this letter expresses his desire and firm determination to fit himself for the work of the ministry. He did not think that at twenty years of age and a little more, he was too old to begin, though he knew himself to be at the very bottom of the hill. Eleven weeks he had spent at an academy studying geography and English grammar; and now, past twenty-one years of age, he was eager to begin Latin and Greek, with at least a nine or ten years' course to be accomplished, before he could possibly reach the goal of his desires. Without means, and without friends to aid him, he knew that by diligence he

should succeed, "*because his heart was set upon it.*" He doubtless understood and applied to his own case, in this different relation, the inspired logic of the Apostle: "Now he that hath wrought us for the self-same thing, is God, who also has given unto us the earnest of the Spirit." Bravely, like Paul, he "conferred not with flesh and blood," but looked in the face all the difficulties to be encountered, and gained, by faith, a victory over them, even before they were met. He knew what could be done, with God's blessing and an earnest, determined will. Of God's blessing he was sure, for he felt that God had wrought in him the desire which he cherished, and was really calling him to the ministry. The earnest and determined *will* he had, for his *heart was set* on preaching the Gospel.

The purpose once fixed, he did not delay to enter on the performance of it. In January following, he began to study Latin grammar, under the tuition of Jeremiah Humphrey, who had also at the same time, for a pupil, *Asa T. Hopkins*, afterwards Dr. Hopkins, the pious and eloquent minister of the First Presbyterian church in Buffalo. He still retained his position in Mr. Imlay's store, and maintained himself wholly by his earnings. In April, however, anxious to obtain better advantages, and to devote himself more uninterruptedly to study, he resolved to go to the preparatory school at Amherst. With him, to resolve to do a thing was to do it. Amherst was some fifty miles from Hartford. There were good stage-coaches constantly running, for the accommodation of travellers between the two places, and Reuben might have rode, like any other gentleman, but he had no money to pay for stage-riding. He wanted all, and more than he had, for more essential uses; so, not being encumbered with a trunk—for what does one need of a trunk, whose whole wardrobe may be more conve-

niently and portably packed in a handkerchief—he took his bundle in his hand and started. The first day he walked about thirty miles, to Springfield. In the night, a violent snow-storm came on, which continued till morning, and did not stop even then, but continued all that day, till the snow lay quite a foot and a half deep upon the ground. Did not this cool his ardor, and dampen his zeal? I think not. Whoever saw him that day trudging along with his bundle, looking neither to the right nor to the left, himself as covered and as white with the snow-flakes as the road over which he was passing, undoubtedly saw a very damp young man, and possibly, though not probably, a cold one; but he saw no hesitation, or any evidence whatever of the lack of those qualities which distinguish great men from little ones. All day long he struggled on, leg-weary enough, but never for one moment sorry he had set out. He cheered himself with thinking that every step, though his feet almost stuck fast in the wet snow, was bringing him nearer to his coveted destination. “Besides,” said he, narrating the incidents of this journey afterwards, “I said to myself, ‘What! *you*, Reuben Tinker, expect to be a minister, and perhaps a missionary to the heathen, and be disheartened at this!’ so I sung ‘Windham,’ to keep my courage up, and went on.” That night he reached Mount Holyoke, where he slept; and the day after, laid down his bundle at Amherst.

Poor fellow! We imagine that during the next six and a half years, he saw days not a few, quite as dark and discouraging as that when he footed it knee-deep in a heavy April snow, from Springfield to Holyoke; and that more than once he had occasion to sing ‘Windham,’ and appeal to himself as one that expected to be a minister, and perhaps a missionary.

Taking board in the family of a certain Deacon Eastman, a mile and a half from the academy,

he fell instantly to work, and in the fall of 1823, was ready to enter, and did enter, the freshman class in Amherst college, where he graduated with honor in 1827. How he was supported during his course in the academy and college, we do not fully know. We know only that his reliance was almost exclusively on his own exertions. He did not stick his hands in his empty pockets and stand still crying for help; *but his heart was set upon having an education and being a minister of the Gospel*; and therefore, while not declining help when it was offered to him, he just helped himself. He sung 'Windham,' and went on. Those who help themselves in such a case as his, are sure to find helpers: God raises them up. But Reuben Tinker did not rely on helpers. Twice during his course in the academy, he went back to Hartford, and spent three months each time in his old business of book-keeping. Once, after he entered the college, he taught for a single term in the academy at Deerfield. Once, he had a select school for three months, in his native town of Chester. He *wrote* for any body that would employ him to do their writing, and made something in this way, and did not despise, a part of the time, for a compensation, to sweep the college hall and ring the college bell. When reduced on one occasion to his last quarter of a dollar, and unable to guess where his next supply would come from, he threw his quarter, on the Sabbath, into the missionary box, "wondering," as he said, "if it would not prove a good investment and bear him a round interest." What else he did, and how he managed more particularly, we are not able to say. We only know that he managed some way, and in the main took care of himself, and graduated with honor, about six and a half years after that day when he sung 'Windham,' to keep his courage up as he worried on with his

bundle through the deep and wet snow, between Springfield and Mount Holyoke.

It must not be supposed from what we say here of Mr. Tinker, and the commendation we bestow upon him for his brave and manly conduct, that we disapprove of young men being helped in their course of preparatory study for the ministry. On the contrary, we quite approve of it, and most devoutly wish that ways and means were provided for the thorough education of every young man, who being judged personally fit, is willing to consecrate himself to that holy and self-denying work. We only disapprove of a young man being discouraged and thinking to give up the ministry, because help is not afforded to him. We want to see our young men who offer themselves for the service of the Gospel, so full of zeal for it, and of holy desire to preach Christ to men, that nothing shall be able to restrain them. We want to see their *hearts so set upon it*, that if help fails, they will just "sing Windham," and help themselves.

Mr. Tinker went boldly on and did not complain. In all his letters, which I have perused, written during the period of his Amherst life, there is never a murmuring sentence or word. Very seldom even, is there the slightest allusion to his embarrassments. He simply mentions at one time, that he is boarding himself in the college to save expenses; and at another, very merrily describes his evening meal of bread and milk, as he sits in his window, open toward the west, having a pleasant chat with the setting sun, and bidding him "good-night" as he sinks down behind the hills. It is very evident that his Amherst life passed cheerfully along, and that he took quite as much comfort as young men commonly do, who have a great deal more money.

What chiefly interests me in the Amherst corres-

pondence, is the earnest spirit of piety which pervades almost every line of it. I would love much to transcribe and publish many of these letters. There is not one that is not worthy of it. They show that religion was, with him, the *business* of life. They evince the peculiar earnestness with which he cultivated the work of grace in his own soul, and the deep solicitude which he felt for the spiritual welfare of all besides. To a friend, he writes—"You know your best interests lie near my heart. I hope it is well with you in a religious point of view. My prayer is, that you may be eminently devoted to the service of God. Oh! be holy, be prayerful—preach to sinners by your life, and warn them to flee from the wrath to come. We must soon go to our account. Are we ready? Brother C——, it is no small thing to be a Christian indeed. I would not discourage you, for I trust you are not half so wicked as I am; but if you were equally vile, I would not discourage you. I am yet a prisoner of hope; and it is a faithful saying, and worthy of all acceptation, that Christ died for sinners, even the *chief*. That is all my hope, and it is a hope for *you* and for all. Let us live for the church, and for the conversion of the world. We will try to do so."

Again,—“How transient is life! How soon all its pleasures and its pains will be over; its care and trials and disappointments be ended! Soon we shall lay down our aching heads to their last rest; and the green turf shall flourish on our humble graves. Perhaps we shall meet in Heaven. I do hope you will find me there; yet, brother, I must confess I have many sad misgivings on this point. I will not enter now into a long history of my experience, for it is not a good experience. It seems not to be the right kind of religion that I have—a religion of meetings, of prayers, of Bible-reading, and attending communions; and all in a stupid, heartless way. Heaven is a holy

place; God is holy; the angels and saints in light are all holy; and they sing—'Holy, holy, holy, is the Lord God of Hosts.' How can *I* serve Him? How dwell where He is? How sing that song? I who am pollution itself? Nothing that defileth shall enter there, and I am defiled in every part. The blood of Christ, you will say, cleanseth from all sin. Yes, so we read in the Bible; but it does not cleanse those who trample it under their feet. I hope I shall not be found a despiser of Jesus' blood. Oh! pray for me, that I may not fail of salvation. I must think that the Lord will magnify his grace by saving me. I do think he will; yet I have *dark, dark* hours, a hard struggle with sin and the Devil, and often, I fear, am overcome and led into captivity. Well, become of me what may, I am resolved to try to serve God, to make His word the rule of my life, and to do all I can to persuade *others* to escape from the wrath to come.

"I wish you well; your wife, your little one. As you requested, I have tried to pray for you all, that you may be blest. You must all be holy, *holy*, holy, or you can never enter Heaven, for all is holy there. Do be engaged in serving Christ—so much to be done, and so little time."

These are but specimens taken at random, of quite a collection of letters in my possession, written at this period.

I happened in company a few days since with a beloved ministerial brother, who informed me that he was in college with Mr. Tinker, and a member of the same class. In reply to a question respecting his standing there, the brother said—"He was remarkable in college for many things, but chiefly for his earnest and consistent piety. Tinker and —— were the two most devoted Christians amongst us all. They were generally so regarded."

As we have said already, Mr. Tinker graduated in

1827, with honor, ranking, in point of scholarship, as the third in his class. In October of the same year, he became a member of the Auburn Theological Seminary, where he continued to the close of his course in 1830. In the fall of 1830, on the third of November, he was ordained to the Gospel ministry, at Chester, Mass., the place of his birth, by the Mountain Association, with a view to his becoming a missionary of the American Board, at the Sandwich Islands.

The idea of becoming a missionary to the heathen, very early found a place in Mr. Tinker's mind, and was undoubtedly growing there during all the time of his preparatory training in the academy, the college, and the seminary. It germinated sensibly that day when he was floundering in the snow, and singing Windham to keep his courage up, on the road between Springfield and Mount Holyoke. Many expressions in his Amherst letters, show what growth it was making during all that period, until at Auburn, it seems to have reached a state of maturity and fruit-bearing.

Soon after entering the seminary, under date of Nov. 24th, 1827, he writes to a friend, as follows:—"We must suffer with Christ, if we would also reign with him. Do the tenor of our lives and the Bible agree? The Bible speaks of our forsaking all for Jesus; of loving him more than all friends, and of bearing the cross after him. Are not modern Christians forgetting the extent of that service which is due from them to their Redeemer? Are they not in love with being 'carried to the skies on flowery beds of ease?' Are they not worldly, indolent, sleeping when they ought to be waking and working? Six millions of heathen testify against us. Why should it be thought that the days of trial are past, and that primitive and apostolic devotedness are not now required of Christ's followers? Why should Christians

live unto themselves? They talk, it is true, of surrendering all to the Savior, and thus they covenant; but, alas! where is the performance? Do they devote their property to the spread of the Gospel?

"Perhaps I am heterodox on this point; but it is my honest opinion, that no man, at the present day, can innocently be rich. Our poor brethren cry to us from every quarter of the globe, for relief. He that shutteth his ears, shall cry himself, and not be heard. 'He that hath this world's goods, and seeth his brother have need, and shutteth his bowels of compassion from him, how dwelleth the love of God in him?'

"Oh my brother, acquaint yourself with the condition of the world, and try to improve it. It makes my heart ache to think what an error my friends in C—— have indulged on the subject of missions. They will see it by and by."

Again, January 15th, 1828, he writes—"Your friendship is a great favor to me. While you live, I shall not think myself friendless, nor will you be so while my life lasts. If, however, we had no friends at all on earth, is it not enough that we have God, and the hope of Heaven? It does not become the expectants of such a weight of glory as is in reserve for Christians, to complain and murmur at the trials of life. The time is short. Our pilgrimage will soon be over. I have an impression that *mine* will be over *very* soon. But would it not be strange if I should be taken to reign with Christ, before I have suffered with him? I have endured nothing for him yet. It may be I am not his, but my hope has been somewhat strengthened of late.

"The conversion of the world is a great and glorious object, worthy of every sacrifice and effort. Yet many Christians do very little, if anything. They seem not to know what they were redeemed for; and never to have learned that 'it is more blessed to give than to

receive.' They forget the poor heathen, and the command of Christ to give them the Gospel. Millions of bibles, and thousands of missionaries are needed for the dying nations *instantly*. Why, one should labor night and day to save them. Why should not the pleasure of God be our pleasure, as it is of the holy angels?

"In looking at the history of benevolent effort during the last year, we see much cause for rejoicing; still, however, it remains true, that the whole world lieth in wickedness. Eighteen hundred years have passed away since the crucifixion, and yet hundreds of millions of men do not know that Christ has died for them! Last year, in this favored country, one hundred thousand dollars were contributed for the salvation of the world, and forty millions were paid for ardent spirits! Alas! it is distressing to look at the condition of the human family, and at the slothfulness of Christians in endeavoring to make it better. I cannot write or speak calmly on this subject. I have no words to utter my emotions. *Please* to remember that six hundred millions of your brothers and sisters need your prayers, and whatever help you can render them."

In a postscript to this letter, he says—"You think our early years were happier than these. I am more and more happy every year. Do, brother, never drink any more ardent spirits as long as you live. Labor to save sinners around you. Obtain some one to preach the Gospel to you."

It must be borne in mind that this was written twenty-seven years ago, at a time when there were yet *some* very good men who needed to be exhorted against the use of ardent spirits. That day, we think, is gone by.

In a letter, bearing date April 27th, 1829, he says—"My bodily health is not quite as good as usual. My

spiritual health is, I trust, a little better. Perhaps I am deceived in this, though I try not to be. It becomes me to be eminently holy. My studies are pleasant, and I have many friends in these parts whose affections I sufficiently share. Among the rest, the poor people in the African Sunday school seem to be strongly attached to me. I preach to them every Sabbath evening.

“My decision to be a missionary was very deliberately formed. Few ministers seem inclined to go to the heathen. They prefer, and their friends prefer for them, a life in this country. *My* duty is all the plainer for this. Your missionary views at C—— have been very faulty. I wish to address you from the pulpit on this subject. It is not quite settled that I shall leave this country; but the event seems probable. If I can ascertain what God’s will is, by his grace and strength, I will not fail to do it. I have sometimes indulged the foolish thought of trying to make myself a man of consequence; but that is pretty much over with now. I must not seek great things for myself, but the honor which cometh from God only.”

He announces in this letter his desire to make Greece the theatre of his missionary labors, and for some time he expected that the Board would appoint him to that field; but his wishes in this respect were finally overruled. There is no evidence that he did not cheerfully acquiesce in the decision that was made for him. When the determination of the Board was communicated to him, that he should go to the Sandwich Islands, he entered at once with his whole heart into that arrangement, and said no more of the land of Homer and Demosthenes.

To the same friend as above, in *June* of the same year, he writes again: “It would rejoice me exceedingly to hear of the spiritual prosperity of my friends

in C——. My heart's desire and prayer to God, for you all is, that you may be saved. May he bind you to himself and to one another, with bonds of everlasting love. May he shed forth his Holy Spirit upon you, and, if it be possible, send you a good, godly, and faithful minister of his Word. I say, if it be possible; because such a minister as you ought to have is needed in ten thousand other places so much more than in C——, that I have my doubts whether one would be doing his duty to go among you. If this sounds unkind, it is yet really otherwise; for, when you are acquainted with the wants of our whole country, with your benevolent heart, you will not only doubt, I think, whether any minister should abide with you, but whether you ought not yourself to preach to the dying heathen of America. How much more, then, when you look at the whole world.

"Tell me, my brother, would it not be better for you to have deacon meetings and conferences, and send the minister and the money for his support, to those who otherwise must die without once hearing of the Savior? I did not mean to say a word in this old strain. Forgive me: I cannot help it. I long to have the churches wake up and act. I long to have my friends live for Christ and eternity; and I feel that the great business of life has been much neglected at C——; that your missionary doctrines are—not from above. Shall we not be confounded in the day of judgment, when the part we have acted in this world shall be narrowly looked into?

"Tell me, brother, how you reconcile the admitted duty, to forsake all for Christ—to love him more than father and mother, than wife or children—yea, than life itself, with the course of living maintained by professors of religion generally? It is of great importance to be right on this subject of following Jesus. What does *He* expect of us? Inquire you daily at the throne

of grace, and in His Word. I also will inquire ; and we will report to each other as we obtain farther light. Live near to God. That is the great thing. Be instant in prayer. The Lord give you humility, and every grace fill your basket ; bless your mother, your wife, your child ; and teach you all how blessed are they that follow Him fully. If you ask after the health of my soul, I can say—I am a poor sinner, and God is merciful to me. If after the health of my body—it is not perfect, nor is it much impaired. We shall not live always on the earth. We do not desire to.”

Soon after, he writes again : “ I am uncommonly busy this term ; much indeed to do, and the time so short. Am studying Greek and Hebrew, extra ; and wish to read many books, and be a wiser, and, what is more, a better man. I am now writing a sermon : am half through—the text all along between Nehemiah and Job—*i. e.*, the whole Book of Esther.

“ In reference to your pilgrimage to Zion, you will find in your book-case better counsel than I can give. Still, let me say—trust in the Lord. Render thanks continually. Pray without ceasing. Devise means for doing good, and for making others happy ; and your own happiness will follow of course. *Do good. Be good.*”

I can admit but a single extract more from the letters of this period. Under date of *May 25th*, 1830, he writes as follows :

“ I am full of business ; almost through with my studies, and, as it seems to me, more ignorant than ever. I am well nigh discouraged and overwhelmed at the prospect before me. Really, it seems as though I never should be fit to preach the Gospel. I do not see how I am to pass muster at the examination, or escape being laughed at and despised for my stupidity. What is worse than all, I am a mere novice in reli-

gious experience, if, indeed, I know anything of it; and much I fear that I do indeed know nothing of it. What shall I do? How can I be a minister, much more a missionary to the heathen? Perhaps I ought not to be either one or the other. But, enough of my complaining, though indeed, indeed, there is too much cause for it. It is my *desire* to preach the Gospel, and my daily sorrow and shame that I am not better qualified to do it. As to an interest in Christ, if I have not that, I am thankful that I *may* have it, for He invites all to come."

As to the estimation in which Mr. Tinker was held, while at Auburn, by the professors and by all who knew him, the writer of this sketch can speak from personal knowledge. Though considerably younger than he, and not then residing in that part of the state, he nevertheless had relations with the seminary which afforded him abundant means of knowing what was said, and thought, and felt there, respecting the young men who were members of its classes; and in more recent years, he has had the most intimate associations with not a few who were fellow-students with him.

By universal consent, the men of highest rank in the seminary, at that period, both for talents and for piety, giving promise of future usefulness, were *Reuben Tinker* and *Sheldon Dibble*—"par nobile fratrum," kindred spirits in every respect, inflamed especially with a common zeal for the Gospel and a common desire to spread the knowledge of it through the world.

The writer has special reason for remembering Sheldon Dibble, one of the purest, noblest, sincerest souls that ever dwelt in a human body. He was a missionary from his boyhood; converted in very early life, his whole character was developed and matured under the influence of Christian principles. I knew

him intimately. At school, in Auburn—Noble D. Strong was our teacher—we sat side by side for three whole years studying the same lessons. There sat *Pease* also, at the same form *Lorenzo W.*, our class-fellow, who also became a missionary of the American Board, and died many years ago on the island of Cyprus. Dibble, and Pease, and I—we three. My heart is dissolved with tenderness, while I recall the memory of these dearest and truest friends of my early days. How I did love them! I may say—how we did love one another! Well, they are gone to God. Two of the three, having done the work which was appointed for them, have been taken to their rest, and their reward. Oh, will they ever be rejoined by him, less faithful than they, who tarries still upon the earth? God grant it, for the sake of His dear son, Jesus Christ.

Neither Pease nor myself was converted, and never shall I forget the faithful and affectionate endeavors which Dibble never ceased to make for our spiritual good—his earnest occasional exhortations, his constant care to commend religion to us by his example, and his gentle, loving, tearful reproofs, when he found either of us guilty of any serious fault. So much did he have our confidence, so entirely our respect and our love, that, both from a sort of fear in which we held him, and an unwillingness to wound his feelings, we were always particularly watchful in his presence over our words and conduct. Pease, in his impetuosity, having contracted some unfortunate habits in a printer's office, would sometimes forget himself, and blurt out a profane word, but I do not think he ever did so when Dibble did not reprove him in the very best way to do him good—often by a mere look, with his large blue eyes swimming in tears.

He lived in the family of good old Col. Bellamy, and paid for his board by his labor, out of school

hours, "doing," as we say, "the chores." How shall I forget the times when he used to take me into Col. Bellamy's barn, and there talk with me about my soul, and pray with and for me, on the hay-mow? And how shall I forget the times when, having prevailed on me to accompany him in an excursion through the outskirts of the village, to distribute religious tracts, he used to lead me off, after the work was done, to an old lime-kiln, in a retired field, and there pray fervently for a blessing on what he had done, and for me, that I might become a faithful and true servant of Jesus Christ?

I thought at one time, during those days, that Dibble's prayers were answered, and that I had become a Christian. Well do I remember the day when I first indulged such a hope, and told him of it. A happier person than he was then, I never saw. It seemed as if he could not contain his joy. He literally shouted and fell on my neck weeping tears of unutterable happiness. I remember, too, a deep plan of his, which he communicated to me soon after, for doing good to Pease, and in which he proposed that I should join him. This was, in addition to all other methods and means, that our weekly compositions, which were read before the school on Wednesday afternoons, should always be in the form of sermons on some Bible text, written with special reference to him, and adapted, as well as we could make them, to his case.

Dibble was possessed of far more than ordinary intellectual power, as well as of more than ordinary piety. He was really an uncommon man, as all who knew him might testify. His "Voice from the Sandwich Islands," and his "Thoughts on Missions," published by the American Tract Society, will abundantly sustain what I say of him, both in regard to his intellect and his heart. In him, Reuben Tinker found

a true and sympathizing work-fellow. In every thing they were agreed. One spirit was in them both—one mind, one heart. In the seminary, and afterward, until they finally parted on the missionary field, they labored and planned for Christ, and prayed, and did all things together, as if they had one soul in common.

The people in Auburn remember—some of them, at least, those famous monthly concerts in which Tinker and Dibble took a part. Their prayers, which seemed to take the very Heavens, and their earnest, spirit-stirring appeals, I almost fancy are sounding yet in that old session-room of the First Presbyterian church—and some of the better sort, I have no doubt, hear them occasionally to this day. Not alone at the monthly concerts, but at all the prayer meetings, and conference meetings, and fast-day meetings, in the Sabbath-school, and in all gatherings for religious use and edification, Tinker and Dibble were the live fire-brands to enliven and inflame the rest, and their prayers and addresses were always listened to with the deepest interest and effect.

Both of them might have enjoyed advantageous settlements in this country. Large and influential churches were ready to receive them; and I well remember that the remark was often made that *such men* were needed at home, and should not be permitted to go away to the heathen. Some complained of it as an injustice and a wrong, that the best and brightest talent in the church should be sent to bury itself among savages.

Tinker and Dibble would not be likely to appreciate the force of this reasoning, for their judgment of themselves was of the most modest kind; but if they had thought as highly of their own powers as those did, who thus murmured, I am sure it would but have inflamed their desire the more, and confirmed their purpose the more, to go; for it was a deeply fixed idea

in both their minds, that the missionary field demanded the best, and the best trained talent that the church had, and was fairly entitled to receive it. They had no selfish ends, or views of worldly ambition to serve. They were altogether Christ's, and they asked no question, save that one of the converted Saul—"Lord, what wilt thou have me to do?" They fully believed that Christ called them to be missionaries, and not for ten thousand worlds and all the glory of them, would they have declined the call.

Mr. Tinker had often expressed, in writing, to some of his most intimate friends, much anxiety on that subject of grand importance with all men, and especially with ministers, most of all with missionaries to the heathen—the *selection of a wife*. He thought he saw great and peculiar difficulties in his way, and very much feared that he should never find a woman willing to marry him, that would at all meet his views of what was needful. On this point, the following characteristic passage occurs in a letter to a friend in Chester:—

"Now, the great question is, where in the wide world is she who was made of my rib? Have you seen her? Perhaps I ought to describe her to you; but how shall I do that, when I have never yet set eyes upon her myself? I have a notion she is no beauty, but rather good-looking, well-instructed, well behaved, modest, peaceable, industrious, a spinner, not of 'street-yarn,' but of the class spoken of in the book of Exodus, one of the 'wise-hearted women, who know how to spin both of blue and of purple, and of scarlet, and of fine linen,' for the tabernacle of God. She is charitable I am sure, humble, prayerful; abounding in good works. In short, she is a combination of all good qualities, surpassing all Eve's daughters, not excepting your own wife. Say, have you seen her? and what is her name? Some night, when you have

retired to your bed, and have fallen into discourse with Eunice, as giant Despair and his wife Diffidence used to do, just ask *her* if she has seen anywhere the object of my search, and can set me on the track. Oh! this affair of matrimony! It's a serious business. I fear I shall some day go to the altar, as a fool to the correction of the stocks."

By what particular means he finally saw his way clear, we are not informed. We suppose he sought direction of God, and obtained help of Him, whose peculiar gift every good wife is, for it is certain that he found at length a woman, answering very well to his own description of what he wanted, who was not unwilling to marry him. On Sunday, the 14th day of November, 1830, he was united in marriage to Miss Mary S. Wood, eldest daughter of Nathan Wood, Esq., formerly of Chester, but then, and now residing in Madison, Ohio. The ceremony took place in Chester, in the Congregational church, at the close of the afternoon services, Mr. Tinker having preached on the occasion a farewell sermon to his numerous friends and acquaintances, who had come together to see and hear him probably for the last time. The wife whom he then received of the Lord, served him to the last, a true helpmate, ever-faithful, affectionate and kind. She survives in her affliction, broken-hearted, yet trusting in God, and doing what she can to form the characters of her seven children after the model of his whom they all so tenderly loved, and now so deeply mourn.

It was Mr. Tinker's expectation that the ship in which his passage to the islands had been engaged, the New-England, Captain Parker, would sail early in December; but owing to a variety of circumstances, she was delayed until the 28th of that month. This interval of time was spent in busy preparation, visiting friends, writing farewell letters, making mis-

sionary addresses, and providing the necessary outfit for their voyage and future residence on the missionary field.

From Boston, whither Mr. Tinker had gone the day after his marriage, to make final arrangements for their departure, he wrote on the 13th of December to a friend in Chester—"You may recollect that as we passed through your village, I found a letter in the post-office, fixing the day of embarkation at the 6th or 8th of this month; but, owing to stormy weather, the ship is delayed, and we are yet in this city. We are winding up our affairs here, and bidding our friends farewell. To-morrow we shall go to New-Bedford, and sail in about a week, if God pleases. Brother Dibble and his wife are already there. Brother and Mrs. Baldwin are expected this week. A few days since, I wrote brother S——. He will inform you about us. We have had a pleasant visit in Boston; have been occupied in procuring our outfit, visiting, preaching, &c. Four days we spent at Andover, which were among the pleasantest of our lives. At Charlestown, we visited the state prison, (300 prisoners), and the navy-yard, where are being built immense vessels of war, costing a million or two of dollars each. So much for destroying men's lives!"

This letter is resumed on the 17th, at New-Bedford. "There is nothing new, except that our sailing is again deferred to the 25th. We have been to see the ship. She is large enough, but small when compared with the *men-of-war*. Well, the day will come when great vessels will be required for the service of Christ, to transport his soldiers, and little ones will do, or none at all, for carrying men that fight with swords and guns. Our *state-rooms*, as they are called, are not marvellously stately; but one can stand straight, or lie his whole length in them, if he be not too long, and turn round, if he be not too thick. We thought

they would give us a little more territory ; but we do not care fourpence ha'-penny about it. We shall be much better accommodated than Jonah was, when he went on his mission to Tarshish. Our comforts will be as many as our predecessors to the islands had ; and we should be ashamed of repining at what sufficed for them. You must have learned before this, that one essential art of getting on comfortably in life, is not to want what you cannot have ; another, to stoop, when, if you do not stoop, your head will hit the rafters. From all of which, please to conclude, that the ship is a good one, and that, of course, we are content, which is the honest truth."

They sailed from New-Bedford, as we have said already, on the 28th, having in their company, besides Mr. and Mrs. Dibble and Mr. and Mrs. Baldwin, Mr. Andrew Johnstone and his wife, all missionaries with the same general destination.

If my limits did not utterly forbid me, I would here multiply extracts from the letters of this period, and also from a published address, on the question, "*Ought I to be a missionary?*" which Mr. Tinker delivered, first before the students at Auburn, in 1829, and repeated at Andover just one month before he left the country. What he himself wrote and said would better illustrate the man, the character of his piety, and the views of duty with which he consecrated himself to the missionary work, than anything that might be said by me. What particularly strikes my mind, in all this correspondence, and in the address referred to, is the depth of religious *principle*, as opposed to mere enthusiasm, and the fervor of a poetic imagination, by which his course was prompted. His conclusions, in regard to his own duty, were derived from a calm and temperate consideration of facts. Viewing the obligations of the church to give the Gospel to all men, and to do this without one moment's unnecessary

delay, as undeniable ; and considering how few were willing to forsake their homes and to sacrifice their ease for such a purpose, he felt that *he* could not meet the Savior in the judgment, if he declined to offer himself. He heard the Macedonian cry, from millions that were ready to perish, and he said, " Seeing that others are unwilling to go to their help, *I must*. The dying nations have a claim upon us for the Gospel, and when so few seem disposed to respect their claim, *I cannot be excused*." The missionary field had no attractions for him but just those which a deep sense of Christian duty imparted to it. He believed in his soul that Christ called him to preach His Gospel to the heathen, and a voice within uttered heavy woes against him, if he neglected to obey the call.

" The call to the heathen," said he, in one of his addresses, " is it a doubtful call ? It is as the voice of many waters—loud as seven thunders—the groans of six hundred millions falling into hell, swelled by the dying command and the dying lamentations of the Son of God. Is it obeyed ? We might, perhaps, think so, if we judged from some speeches that we hear on the success of the missionary enterprise. One says : ' The mass of our people seems drenched in the missionary spirit.' Alas ! has the mass of the people been sprinkled, even ? He says too, casting himself forward a little in imagination, ' Already I hear on the eastern breeze the songs of new-born nations. Already I catch upon the western gale the praise of a thousand islands. I ascend the Alps, and behold the darkness retiring from the Papal world ! the Andes, and lo, South America and all the islands of the Pacific are one altar ! the mountains of Thibet, and I hear from the plains of China, and from every jungle and Pagoda of Hindostan, the praises of the living God !'

" But get you up with me into the high mountains,

and open your eyes and your ears. Do you hear or see any such things as these? Unless the exertions of Christians are increased greatly, you shall hear sooner the archangel's trumpet and see the world on fire. What do you see? *I see a world lying in wickedness.* What do you hear? *I hear the voice of one like unto the Son of Man, saying, 'Whom shall we send, and who will go for us?'* Here, Lord, am I; send me."

The voyage to the islands was a tempestuous one, protracted through a period of more than five months, the ship not casting her anchor in the bay of Honolulu until the 5th of June, 1831. Mr. Tinker's detailed account of it is always interesting, and sometimes in the highest degree amusing; but we have no space for it here.

A joyous welcome awaited the arrival of the new missionaries, for much were they needed on that field where the harvest was so great and the laborers were so few. The queen, Kaahumanu, wrote on the occasion an exceedingly interesting letter of thanks to Dr. Evarts, at that time secretary of the Board, commencing thus:

"Love to you, Mr. Evarts, the director of missionaries, my first brother in Christ Jesus." Among other things expressive of her interest in the Gospel, and the deep gratitude which she felt for the kindness of American Christians toward her people, she said: "I gratefully admire the kindness of our Lord Jesus Christ, in aiding us by several new teachers for us. They have arrived. We have seen their eyes and their cheeks. We have met them in the presence of God, and in our presence also, with praise to our common Lord, for preserving them on the ocean till they arrived here at Hawaii. Now we wait, while they study the native language of Hawaii. When that is clearly understood by them, then they will sow in the

fields the good seed of eternal salvat Then my former brethren, with these more recent, and the brethren and sisters of my own country, will all of us take up what Christ desires on this cluster of islands, with prayer to Him for His aid, that the rough places may by Him be made plain, by His power, through all these lands, from Hawaii to Kawai."

The time at which Mr. Tinker reached the islands was one of peculiar interest on many accounts. The queen and the Christian chiefs, encouraged by the missionaries, and acting also on their own convictions of expediency and duty, were in the very height of their efforts to suppress intemperance, by the suppression of the traffic in ardent spirits, and by preventing, to the extent of their power, the introduction of intoxicating liquors into the islands. The question, also, of the expulsion of the Jesuit priests was exciting the deepest interest in the minds of all who were concerned for the spread and power of the true Gospel in those lands, some approving and some disapproving of the measure. There were, besides, serious political troubles, growing out of the jealousies of rival chiefs, aggravated by the dislike, which was still prevalent in many quarters, of the influence of the missionaries. Great wisdom was needed in the management of a thousand matters bearing on the interests of the missionary work, and more men were urgently required to labor in the new fields which were constantly being opened for missionary effort. In spite of all opposition and of all difficulties, the cause of the Gospel was rapidly advancing, and extending its substantial triumphs over the remains of heathenish superstition and unbelief. So critical, on all accounts, was this period considered to be, that the very next year after Mr. Tinker's arrival, a new and very large reinforcement was sent to the aid of the mission. Mr. Bingham, in his history, says:

“On the 17th of May, 1832, as the members of the Mission were assembling at Honolulu to transact the business of their annual convention, a large reinforcement, opportunely sent forth by the Board, arrived by the ship *Averick*, and were gladly welcomed to the field. This reinforcement consisted of the Rev. Messrs. E. Spaulding, C. Forbes, H. R. Hitchcock, L. Lyons, Dr. A. Chapin, and their wives, and E. Rogers, printer. The united bands assembled at the house of Mr. Chamberlain, and lifted up their hearts in songs, and thanksgiving and prayer, rejoicing that Providence had so seasonably sent so large an accession to the phalanx of missionary laborers.”

Mr. Bingham very graphically describes the rejoicings that took place on this occasion. His account of the interview with the king, when thirty-two missionaries, veterans and new recruits, were ranged around him to pay him their respects, and receive his congratulations, and of the scene that followed in the house of Kaahumanu, when that pious old queen, for the joy she felt, could not restrain her tears, is deeply affecting. We cannot but sympathize with these royal persons in the emotions evinced by them on receiving, at a juncture of such critical interest to their nation, such timely and important aid. The question of the whole future of their beloved country was quivering in undecided scales; and, at a moment when their fears were beginning to prevail against them, they saw, in the wonderful providence of God, fresh and large forces of strength coming to their relief, bringing more abundant assurances of the love that was felt toward them in that far-off Christian land, from whence the light of life and salvation had first reached their shores.

At the annual meeting of the missionaries, held soon after Mr. Tinker's arrival at the islands, it was resolved that he should reside temporarily at Honolulu,

until the course of duty for him should be more clearly indicated by subsequent events. The reason for this was, that he had been sent out with some special reference to the establishment of a new mission at the Marquesas, in regard to which there was still some uncertainty. A survey of some one or more of the islands of that group had been determined on, and it was thought advisable that he should be detained at Honolulu, that he might be at hand, if an opportunity should offer for him to embark on that enterprise. Taking board, therefore, with his wife, in the family of Mr. Bingham, and occupying himself with the study of the language, and preaching to the foreign residents and seamen, he remained quietly where he was during a period of four months, when, despairing of being able to go to the Marquesas, no ship sailing, or proposing to sail in that direction, he removed to Lahaina, and labored there as chaplain for seamen, until the next annual meeting in June, 1852, at which time, as we have seen, the brethren were so happy as to receive the fourth reinforcement of missionary laborers at the islands.

At Lahaina, seven months after his arrival in the country, Mr. Tinker preached his first sermon to the natives in their own language.

At the annual meeting this year, the project of the Marquesian mission was again considered, and, I believe, resolved upon. This was regarded as Mr. Tinker's future field. He, therefore, in company with Messrs. Whitney and Alexander, was despatched on a voyage of research and exploration. They sailed from Honolulu in July, and after visiting the Society and Georgian islands, conferring there with the brethren of the London Society, proceeded to Nuiwa, one of the Marquesian group, where they spent some ten days; and in November, having been absent about four months, they returned to Honolulu.

Mr. Tinker returned from this tour fully satisfied in his own mind of the inexpediency of going forward at present with the proposed mission. He saw difficulties in the way which he felt sure would hinder its successful prosecution, and which he greatly feared would defeat it altogether. Besides, he was convinced that, in the most favorable circumstances, any results that could reasonably be looked for, would not justify the cost, when the means at their disposal were so few, and could be so much more advantageously employed elsewhere. He thought, also, that if a mission was to be established at the Marquesas at all, at that time, it had better be done by the London Society, which had stations already on the Society Islands comparatively near at hand, and was in fact at that very moment contemplating the occupation of the field.

In these views, Messrs. Whitney and Alexander did not fully concur; or rather, while participating in them to some extent, they were not so clear and decided in expressing them.

After his return, Mr. Tinker remained at Honolulu, preaching in English, and assisting generally in the duties of the station, while at the same time laboriously and at great length preparing the deputation's report, until the next annual meeting of the mission.

At the meeting in June, the report was presented, and the three brethren delivered themselves fully of their impressions and beliefs. The general feeling in favor of the enterprise was too strong to be resisted, and the resolution of the previous year was persisted in. It was resolved to establish a mission immediately at Nuhjwa. Mr. Tinker, at his desire, was released from his appointment; and Messrs. Alexander, Armstrong and Parker, with their wives, were sent. The difficulties, foreseen by our brother, were actually encountered; and after a feeble occupation of the ground

for some ten months, the mission was broken up. The brethren returned with their lives, glad to escape even so, leaving the greater portion of their goods behind them in the hands of the Marquesian robbers.

Excused from this unfortunate expedition, Mr. Tinker was stationed at Wailuku, on Maui, as the associate of the Rev. Jonathan S. Green, to whom I am indebted for several sheets of most interesting reminiscences of his life and labors at the islands. Mr. Green speaks of him with all the affection of a brother indeed. He is even enthusiastic in his praise, showing the highest admiration of him, both as a missionary and as a man.

At Wailuku he continued in charge of the mission schools, and in the performance of all kinds of missionary labor, preaching and teaching the people, only one year. As presenting a picture of missionary life, I may here insert a letter which he wrote during this year to a ministerial brother in America :—

“About twenty thousand are reckoned as belonging to our parish, of whom, say from fifteen hundred to two thousand are accustomed to meet for worship at this place on the Lord’s day. I go frequently to other places to preach on the Sabbath, where five, six, or seven hundred come together to hear. Yesterday, brother Green was absent at an out-station, and the services which fell to me were on this wise :—At sunrise, a prayer-meeting ; at half-past nine, met the children in the school, and questioned them on Scripture history, with remarks ; at eleven, preached to the congregation on Lot’s flight out of Sodom, and the sad doom of his wife for looking back ; at two, met what we call our Bible-class, composed of the best-informed in the congregation, and the teachers of the Sunday school ; at four in the afternoon, preached again to the people on the ‘ *Good tidings of great joy which should be to all people.*’ Closed the day by expounding the

first part of the 13th chapter of Matthew to a few foreign families in the neighborhood, to whom I am in the habit of preaching on Sabbath evenings.

"This place has been supplied with a missionary not two years. Before Mr. Green came in August, 1852, Mr. Richards, and Mr. Andrews of Lahaina, frequently came, and preached to them on the Sabbath. The people are very ignorant, as most of the natives are. They are excessively indolent; and in their feelings, thoughts and demeanor, much the same as in former times, though now there is no open idolatry, no offering of human sacrifices, or burying alive of infant children, or old people. These things we hope are at an end, notwithstanding we had some fears a year ago, and have some reasons for fearing still. They are childish and fickle. They embraced Christianity at the desire of their chiefs, and, under the same influence, most of them would not hesitate to return to their former superstitions. Still, we hope, with more laborers, and a patient continuance in well-doing, and increased prayer among all Christians, that the Spirit of the Lord will change this desert into a fruitful field. 'Pray for us, that the Word of the Lord may have free course, and be glorified, even as it is with you.' Let your people know their duties to the heathen; and if, in exhorting them, you should feel the truth pressing on your own conscience, come yourself and work with us. We will do you good."

The following letter, written at this period to Dr. Judd, may serve for a tolerably fair specimen of our brother's playful humor:—

"WAILUKU, *July 26, 1833.*

TO G. P. JUDD, M. D.,

DEAR DOCTOR:

"Your letter is just received. We were happy to hear from you and others at the metropolis. Always

write, at least a little : when you can, a good deal, for we take great delight in full mails for Wailuku. Noa brought yours and others. We are happy to see him back again ; for after all that is said about the influence of chiefs, it is not to be despised when well employed. The people have kept a long holiday in his absence, at least so far as all *pro bono publico* labors are concerned, but now we have some hope that the school-house and meeting-house will be built forthwith.

" Wailuku is a pleasant, healthful spot—and, for anything I know, the right place for us. Come, and see for yourself. We will give to you, and to others who may wander this way, a hearty welcome. Our congregations are not large ; yet as large, perhaps, as those at Honolulu, according to the late report of Mr. Chamberlain.

" The people of East Maui, it is said, are turning to wicked practices. Mr. Green intends to visit that section before long.

" Can you not send us some lamp-black and map varnish ? We are likely to be a mapping station at Wailuku. Mrs. Green has made several countries. Europe is now growing into considerable importance under my brush ; and other lands will, by and by, take their places among the lands of the earth. When Mr. Dennison has completed his survey, I shall desire to see the Sandwich Islands hanging among the rest, if by that time they are worthy of hanging. Mr. Andrews has also drawn an order on me for certain charts, a yard square or more, to be made for that seat of science and the arts—the *High-school*. You will therefore help me in the articles above mentioned, and oblige the nation.

" I go this afternoon to Waihu, to preach and *read prayers*. You see I am not stiff in my notions ; or rather, the fact is, the Hawaiian speech is too stiff for

me. You know, Doctor, I am a patient fellow ; but my patience is almost *pau i ko'u naaupo*.

"And now I might proceed to relate, if it is worth my while to work on your compassion and harrow your heart, a tale of misfortune, such as you are not often permitted to hear. Almost the whole of my library, in being landed, fell into the sea, and the bookish fathers and brethren were most thoroughly drenched. It was to me a matter of some interest to remark, as I hauled them out of their stalls, how the different worthies stood the perils of the deep. Fathers Edwards, and Doddridge, and Scott, by their steadfastness, proved themselves able to endure. The Germans, Rosenmueller, &c., were steady and constant, in the *main*, losing only what is not comely on commentators, their outside display. Father Paley gave way in a number of points. Several of the Poets were well nigh undone, being of the better sort, who had never been accustomed to *soaking*. What surprised and grieved me much, was to find that my great grand-uncle Bunyan, who had immortalized himself by his *Progress* before, was ready *now* to *halt*, and actually lost his hindermost parts in the brine. But let me, who feel their misfortunes as though they were my own, not seem to make light of them. In short, they all suffered, more or less—generally more—from sea-sickness and drowning ; and I am nursing them, rubbing them, and rolling them over, as you physicians do drowned people, and am causing the trade wind to blow into their interiors. Some of them show signs of recovery ; others are apparently dead ; while still others are dead, beyond a doubt. I intend to send a number of the weaker brethren to Mr. Rogers, that their wounds may be *bound up*, their weaknesses strengthened, and their nakedness covered, as were the ancient worthies, with sheepskins and goatskins. He will, I trust, give their

failings a good *trimming*, and brand their names upon them, so that all who see may know them. I shall not wonder if they get into his *vice*, that their rough places may be smoothed, and their crooked parts be made straight. His shop will thus become a sort of 'dungeon of the inquisition' to them. Lucky for them that it is not the real thing, or, poor fellows, I should never get sight of them again.

"I am, dear Doctor,

"Ever yours,

TINKER."

At the general meeting, in 1834, it was resolved to publish, in the native language, a semi-monthly newspaper, devoted to the interests of religion, and Mr. Tinker was unanimously chosen as the most proper and competent person to conduct it. Immediately after the meeting, therefore, he removed to Honolulu and entered upon this work. In this capacity he labored faithfully, and, we believe, to the general satisfaction of the brethren, until July, 1838. During all this period, in addition to the arduous work of his particular department—preparing, himself, the largest part of all the original matter which appeared in the columns of his journal—he preached constantly on the Sabbath, either in the Honolulu church, for Mr. Bingham, or to the seamen, in the place of Mr. Deill, or at some outpost of Mr. Bingham's parish, to the natives. He maintained, besides, a weekly lecture in English, which was largely attended by the foreign residents.

There had been for some time a growing dissatisfaction on our brother's mind, with the doings and management of the Prudential Committee, at Boston. It is not pleasant to refer to this subject, but there is no way of avoiding it, unless at this point the narrative of Mr. Tinker's life is suspended; for, in 1838, we find him dissolving the relations in which he stood with the Board, and establishing himself, under the

approval of his brethren, at Koloa, on the island of Kauai, where he labored at his own charges, until he embarked with his family, for this country, in 1840.

Into those matters of controversy and grounds of discontent, which finally resulted in Mr. Tinker's withdrawal from his connection with the Board, I am not disposed to enter largely, both from a conviction that it would be unprofitable, and because anything like a fair exposure of them all, with a complete explanation of our brother's views, and of the reasonings with which he defended and justified his course, would swell this sketch—likely at any rate to grow to an immoderate length—beyond all reasonable or allowable limits.

It is enough to say, that Mr. Tinker regarded certain regulations, or laws, enacted for the government of the missionaries, as exceedingly unwise, and, in their bearing on the missionaries, unjust and oppressive. He thought that the line of policy pursued was calculated to repress the development of the best qualities in the missionaries themselves, and to belittle and degrade them in the estimation of the people among whom they were living and laboring. What he chiefly complained of as an intolerable grievance was, that he and his brethren were cut off from all communication, by means of the press, with the entire Christian world outside of their own island home, except under the rigid and severe censorship of the secretaries at Boston.

The law under which they were placed had precisely this effect :—They were forbidden to print at the mission presses anything whatever which was designed for circulation in this country, or elsewhere, beyond the narrow limits of their own field ; and required to submit all their foreign communications to the secretaries, to be published in whole, or in part, or

not at all, as they in their discretion should judge best. This Mr. Tinker looked upon as an infringement of his Christian liberty and of his inalienable rights as a citizen of the Christian world. He could not understand upon what principle it was that he, being a missionary to the heathen, could be fairly deprived of a privilege, one of the dearest to every man who desires to be eminently useful to his fellow-creatures, which was enjoyed to the largest extent by any and all of his Christian brethren who had preferred to remain in their own country. As a matter of principle, therefore, affecting his conscience, he could not and would not submit to the authority that was sought to be exercised upon him; and he saw no alternative but to dissolve the relations in which he stood with the Board.

Besides, he was of the opinion that the time had about come, when the Sandwich Islands church should be a self-sustaining church; and that the interests of religion in that country would be promoted by its assumption of independence and of ecclesiastical state; and he was willing to show, by his own example, that a minister could live there among the people, and be supported, if not comfortably, at least *tolerably*, without receiving aid from any Board of missions. He judged that in this way, while much would be saved to the Board for establishing new missions on new ground, there would be a more perfect identification of the missionaries with the native population, and that the happiest influence would be exerted on the native churches, by devolving on them a larger responsibility, and leading them to a juster estimation of their own strength.

If Mr. Tinker erred in all this, it was an error of his judgment, and not of his heart; and an error, too, in which most, if not all of his brethren at the islands participated, though they did not feel called

upon to go with it, at that time, quite to the length that he did. And so wisely, and earnestly, and affectionately did he represent his views at Boston, that I am assured the brethren there, however much they may have regretted his determination to separate himself from his connection with them, never lost their confidence in him, or abated one jot of the respect and affection in which he had previously been held by them. He, I know, never charged them with any fault more serious than that of pursuing a mistaken policy. For them, as Christian men, and in the main, for their practical wisdom and sagacity, he entertained the profoundest veneration and respect. His deep and ardent attachment for the Board, as the great organ in this country of the missionary life of the churches, knew no change; and to the day of his death, it had not anywhere a faster friend, or a more faithful and earnest advocate of its cause.

It may not be improper here to narrate simply and briefly a history of that famous circular of the Sandwich Islands mission, which was suppressed at Boston, and was the immediate occasion of the enactment of the most offensive of the rules of which the missionaries complained, especially of that one on the subject of printing, which Mr. Tinker, and all the rest, felt to be so peculiarly objectionable. It is the more proper to give this narration on account of the prominent agency which Mr. Tinker had in getting up the circular, he being in part its author, and more instrumental in the whole business than any other individual. For the particulars, I am indebted to the Rev. Jonathan S. Green of the mission.

In May, 1836, Messrs. Dibble and Armstrong were providentially called to Honolulu, with their families, and remained there till the close of the general meeting in July. Soon after their arrival, Mr. Tinker and these brethren began to confer freely and familiarly

on the general interests of the missionary work, with reference not to Hawaii alone, but to the whole field, which is the world. The more they consulted and prayed together, the more they felt that the church at large was not half awake to the great concerns of Christ's kingdom, and the more their own hearts were stirred within them to attempt something that should awaken new life in their brethren everywhere, and give a new impulse to the cause which they so devoutly loved. They thought that such a presentation of the subject of Christian duty and privilege in relation to the world's conversion, might be made, as with God's blessing vouchsafed, in answer to prayer, would not fail to have the effect which they desired. When the brethren of the mission began to assemble for the meeting, they laid their views before them, and, without an exception, gained their most entire and cordial sympathy. "On my arrival," says Mr. Green, "early in June, I found all with one accord having one mind and one heart. I never shall forget the glow of holy feeling on dear Tinker's face as I walked with him in his garden, and he disclosed to me his plan; nor his deeply moving plea for the dying heathen; nor his earnest entreaty, that we should do our duty to our fellow Christians, who seemed to be slumbering over this momentous subject."

Soon after the meeting was opened, these questions, substantially, were presented for discussion. What are the relations which we, as missionaries, sustain to the church at large; and is it our duty and privilege to address our fellow-Christians abroad, and to endeavor to arouse them to a proper regard of Christ's claims on behalf of the heathen world? After much patient and prayerful debate, the brethren concluded that it *was* their duty and privilege to speak, and that a well considered and faithful appeal to all Christians could come from no men in the world more appropri-

ately than from them. They, therefore, resolved to let their voice be heard, and appointed a committee of three, consisting of Messrs. Tinker, Dibble, and Armstrong, to embody their thoughts in a series of resolutions. Twelve resolutions were reported by these gentlemen, which, after thorough and protracted discussion, were recommitted, amended, and unanimously adopted. It was then resolved that each resolution should be accompanied with a brief argument and an appeal, and that two hundred copies of the whole should be printed at one of the mission presses.

The task of preparing the arguments and appeals, was referred to the same committee. Each brother took his own resolutions, and wrote upon them what he pleased. The results were submitted to the meeting, and thoroughly reviewed and criticised. They were then recommitted and re-written; after which, Mr. Green says, "they were re-read and re-criticised, until every sentence was prepared to the satisfaction of each of the twenty-seven members present."

These twelve resolutions, with the arguments and appeals accompanying them, compose the celebrated *circular*.

The meeting next determined upon an *agency to the United States*.

It was *Resolved*—

1. That a member of the mission be sent to the United States, with the circular, especially to confer with the officers and members of the Board, and to do such other things as he and they shall deem expedient and wise to secure the object of the agency.

2. That Mr. Richards hold himself in readiness to go upon this errand as soon as an opportunity shall be afforded; and

3. That should Mr. Richards be unable to go, Mr. Tinker be requested to stand as his alternate.

Mr. Richards came, and was not received as he expected to be. The circular was regarded as embodying views for which the churches were not prepared, and whose presentation at that time, whether from the pulpit or the press, would not be likely to exert a favorable influence, but rather the contrary, on the cause of missions. Such was the honest conviction, no doubt, of the secretaries and their advisers. No one can suspect them of being actuated by improper or unkind motives. They certainly had no bitterness toward the missionaries to indulge, or jealousies to gratify. They fully believed, that in the existing state of public sentiment in this country, the publication of the circular, with their endorsement expressed or implied, or the preaching of its doctrines, by one acting under their patronage and authority, would be injurious rather than useful to the cause which they, in common with the missionaries, loved above all things earthly. They, therefore, arrested the circular, and discouraged Mr. Richards from preaching it. No objection was urged against it on the ground of Scriptural truth and orthodoxy, but simply on the ground of adaptation to the time. The missionaries were in advance of the age; they had attained a point of elevation where the churches could not follow them; they were not off the track, but they had shot far ahead of all possible present pursuit. What they said, it was admitted might be said at some future day with eminent advantage; but it was not prudent to say it *then*. The churches could not bear it.

Who was right, or who was wrong, I shall not attempt to inquire. We cannot wonder, however, that Mr. Richards was overwhelmed with deep and bitter disappointment; or, that when the news reached the islands, the effect upon the brethren there was very much the same as if a great wave of the Pacific had suddenly rolled over them, burying them fathoms

deep in brine and darkness. And when, after the next meeting of the Board, at Newark, N. J., in 1837, the intelligence came that rules had been there adopted, forbidding missionaries to return home for any purpose, except on leave asked and obtained from the rooms in Boston, or to print anything whatever at the expense of the Board for foreign distribution,—it being understood that already there was a rule adjusting their means of support, in such a way, on the plan of *common stock*, as that no missionary not possessing a fortune of his own, could possibly obtain one superfluous penny to use as his own judgment might direct him in doing good,—I think it would be giving them credit for more than the ordinary meekness and docility of men, to marvel that some of them felt injured and oppressed beyond endurance. So Mr. Tinker did feel, and who shall blame him? I know what reasons governed the Board, and how necessary their course seemed to them to be; yet, as a friend of Mr. Tinker, I cannot own that he acted unreasonably, or evinced an unchristian spirit. It seems to me that, in his circumstances, almost any other person would have felt as he did, and that any other person having his firmness of character, feeling so, would have acted as he did.

In 1848, as we have said, Mr. Tinker dissolved his connexion with the Board, and established himself at Koloa, on Kauai, supporting himself in part by the cultivation of a few acres of ground, which he rented of one of the chiefs. After residing there for two years, arduously laboring to promote the religious well-fare of the people, he resolved on returning to America, not to remain permanently, but to make provision for the education of his children, of whom he had five, and with the hope that a short residence in a more friendly climate would restore him from a serious affection of his eyes, with which he had been troubled

a long time, and which occasionally almost disqualified him for attending to his duties. He embarked with his family in October, 1840, and landed at Falmouth the next May.

Mr. Tinker never became, in his own judgment, a very successful preacher in the Hawaiian tongue. Although he speedily mastered the vocabulary of the language, and its constructional principles, and learned to write it with great correctness, yet a fluent and easy speaker of it he was not; and in *conversation* with the natives he experienced the greatest difficulty, both in understanding them, and in making himself understood by them. When a sermon had been carefully written, he could preach it, but he had no power to extemporize discourses, or to labor advantageously among the people in a more private way. So sensible was he of his defects in these particulars, that he often sunk under them into the greatest despondency, and feared that he had committed a mistake in going to the islands at all. As a preacher in English, none of his brethren surpassed, and few could rival him; while many of them succeeded better, so at least it seemed to him, in securing and holding the attention of the native congregations. The difficulty, if it was really so great as Mr. Tinker apprehended, was owing, doubtless, to his going to the islands at so late a period of his life. Past thirty, men are not apt to acquire the power of speaking well in a strange language. It was necessary to refer to this subject, to account for the fact that our brother, at no time while he remained in Hawaii, took charge, as pastor, of a native congregation. He was urged repeatedly by his brethren to do so, but always declined on the ground here mentioned. He insisted that every man should do the work for which he was adapted; and that there was work enough to be done outside of the pastoral office, which he could do, so that there was really no

necessity for crowding him into a position for which, however, they might think to the contrary, he knew he was not competent. He alluded to Paul's doctrine in the twelfth of first Corinthians, respecting the diversity of gifts, and said, though he aspired to be nothing more than a foot or a hand in the general body, yet they could not say that they had "no need" of him; "nay," he affirmed that, "those members of the body, which seemed to be more feeble, were necessary;" and he claimed, therefore, to be permitted to serve God and the mission to the best of his ability, in such ways as Providence seemed to have designed for him. This privilege was allowed him, and no man, among them all, labored more, or was regarded as doing more important and useful work.

For the estimation in which Mr. Tinker was held by the missionaries, the reader is referred to two letters, hereafter to be inserted, written by Rev. Titus Coan to his widow, after the news of his death had reached the islands.

A letter, written to a friend in Illinois, dated *Chester, June 6, 1842*, will throw light on the state of Mr. Tinker's mind, after his arrival in this country, with reference to his past and future course, and present, at the same time, in small space, a large amount of personal history.

. "As to the prosperity of my soul, I know not what to say, except that I have some sense of my great unworthiness, and have grace still to pray—'God be merciful to me a sinner.' I hope the kingdom of Christ is dearer to me than other objects. The views expressed in your letter, of a theological cast, accord with my own. The age is becoming noisy, superficial, setting aside God's Word for the words of men, and forgetful of the true source of all moral power. The great, fundamental, substantial, eternal, and *hard* doctrines of the Bible are little

preached, and too little relished by professing Christians. But I must not dwell on this.

"You ask after my history and plans. We left the islands in October, 1840, with five children, and reached this country May 28, 1841, with *six*, having been almost eight months upon the deep. The Lord was good to us in all the way, and brought us safely through more than six, seven, and eight perils. We were in the New-England states and in New-York about three months, after which we went to father Wood's, in Ohio, Madison, Lake county. They had removed to that place from Chester, the same year that we sailed for the islands. I spent two months in visiting friends in that region, in attending ministerial meetings, and preaching on missions: after which, for the next six months, I supplied two destitute congregations in Madison, their meeting-houses being two miles apart. I then left my wife and children with her parents, with whom we had spent the winter, and went to New-York to attend the anniversaries; was there about two weeks; then two weeks in Hartford, and thence proceeded to Chester, where I found your letter. Mr. Francis Warriner, who was with us at Amherst college, is the minister of this place. It is a time of special religious interest, and several young persons are indulging hope of the divine forgiveness. Your visit to this place is remembered by the good people.

"My future course is not definitely settled. I indulge the thought of going again to the islands, independent of any Board, if I can. It is my intention, also, to take my children with me, difficult as it is to train them there: for I have doubts about the rightfulness of giving them away—scattering them about the country—thus breaking to pieces the domestic institution, the foundation of civilized society and of human welfare. But should we all go back, it seems

due to us, and necessary, that we should for awhile enjoy the advantages of this land. Where we shall spend the time is not decided. Those to whom I preached last winter are very earnest that I should return, and abide with them during the coming year, and have reinforced their prayer, with a respectable subscription for my support. It is probable I shall comply with their wishes, though I had supposed that a place in New-England would be better for the children—and also, that I might be more serviceable to the cause of missions here than there. It would give me great pleasure to see you in your ‘humble cottage in the woods,’ and I indulge the hope that I may do so. Stranger things than that are constantly taking place, and things less desired—and less important, perhaps. Should you ever come near me, either in the United States or in the Pacific isles, you must search me out diligently, and find me.

“Our residence at the islands was pleasant, more so than we expected to find it. The revival—the great one—in which *the thousands* were added to the churches, was not so powerful on the island where I resided as on some others. Many have been suspended from the churches; many are holding on their way. A great change for the better has been effected, through the agency of the mission. Popery makes some progress. We cannot tell what the event will be. The nation is childish and fickle, and may easily be led astray; and in those parts of the islands where there are no missionaries to pre-occupy the ground, excluding error by the inculcation of the truth, the mystery of iniquity will work. The Lord cut short the empire of the man of sin.

“We have some good people this way, who regard the end of all things as at hand. The coming of Christ is set down for 1843; but I apprehend it is not for them ‘to know the times and the seasons which

the Father hath put in his own power.' Still, it is a thrilling anticipation. What if the Lord should come next year! Let us try, at any rate, to be ready. The Lord bless you, and yours."

In regard to returning again to the missionary field, he wrote about this time to another friend, as follows:—

"I am in great and perplexing doubt as to my future course. It is difficult to decide on taking my children back to the Sandwich Islands, and I hesitate in determining to go without them. I know not how to relinquish the missionary work. I should be glad to travel the ensuing year about the country, and urge on the attention of the churches the claims of the heathen, and to prove the sincerity of my preaching by my future, as well as by my past, example. It would be difficult to show you clearly the hedges about my path, and the clouds that settle over it. As I have endeavored always to do, so I must now commit my way unto the Lord, putting my hand in His, that He may lead me. If God direct, my way will be safe and right, however rough or obscure."

Shortly after writing the above, Mr. Tinker returned to his friends in Madison, Ohio, and resumed his labors there, still hoping and praying that a way might be provided for his entering again the missionary field. The prospect of this, however, became rapidly less and less. The six children became seven, and how could he leave them, or how take them? Besides, now he had no Board of missions to look to, and he himself had neither scrip nor purse. The road to the Sandwich Islands was not like the road from Hartford to Amherst, with so great a depth soever of snow covering it; and the present was clearly a case in which *Windham*, even though he sung it a thou-

sand times, could be of no essential service to him ; so he gradually relinquished the idea, and resigned himself to what appeared to be the will of Providence.

After laboring four years in Madison, to the great acceptance and profit of the people there, he accepted a call from the First Presbyterian church in Westfield, Chautauque county, N. Y., where he was installed as pastor in September, 1845, and continued to labor until he rested in death.

Here, my own particular and personal acquaintance with this dear brother began, about three years after the date of his settlement ; and I can truly say, that never, in the entire course of my life, did I make the acquaintance of a man in whom I found more to admire and love, with less to censure and reprove. He was my co-presbyter, took part in the services of my own installation in this city, and, Westfield being only sixty miles away, or rather by the railroad computation of distances, ninety or a hundred minutes, he was often at my house, and I was often at his. I knew him through and through. He was a man to be so known, for he was frank, open, and sincere ; his soul spoke through his face, and his heart he carried in his hand. He was loving, trustful, and true ; full of genial humor ; full of rich and racy thought ; and generally where the circumstances did not excite his constitutional and habitual diffidence, conversational and communicative. I always found him prudent, sagacious, wise ; not high-minded, not heady ; not a man who delighted in by-paths and cross-ways, ambitious of signalizing himself by original speculations and novel theories, and unusual modes of acting, but modest, quiet, unassuming ; choosing to follow rather than to lead, patient to listen rather than eager to speak ; easily persuaded, yet clear in his own convictions, and once convinced, unmovable as Gibraltar, rejoicing only in the truth. There was never a

doubt, and never could be a doubt, that conscience and the fear of God governed him. To be useful, to do good, to promote Christ's kingdom, these, with him, were the ends to which all other ends were subordinated. I do not thus write as a mere eulogist, but because what I say is the *truth*. Mr. Tinker *was* just such a man, and so every one who knew him will confess—"An Israelite indeed in whom there was no guile."

Go to Westfield; ask the elders of the church; ask the private members of the church; ask the men, ask the women, ask the children; ask the first person you meet, old or young, rich or poor, black or white, professor of religion or not professor of religion, blacksmith or whitesmith, believer or unbeliever—ask him, and he will tell you that he knew no ill of Mr. Tinker. You will get nothing to contradict, but everything to confirm the character I have given of him.

Mr. Tinker had been in Westfield but a very short time, when the house of worship belonging to his congregation, which had abundantly served them before, was found to be too small by far to accommodate the people who desired to profit by his ministry, and a great enlargement was made upon it; yet, in its enlarged state, it was always full and overflowing. In all ways his ministry was successful. The church rapidly increased in numbers, by conversions from the world. It increased in intelligence, in liberality, in moral power, in all good qualities, till from being small and feeble, it became large and strong: out of Buffalo, the largest and strongest, and incomparably the most influential, within the bounds of the presbytery.

Mr. Tinker's influence was not confined to his own parish. He was equally beloved and equally desired in all the surrounding country. No man's judgment had greater weight with the churches than his. No

man's advice was more sought in times of difficulty. There was not a place in which a peculiar interest was not excited, if it was announced that he was going to preach; and no man in the presbytery was likely to draw a larger audience. In my own pulpit, I know none was welcomed with a livelier satisfaction. As a preacher, he was bold, original, weighty. There was a freshness, a racy humor, a keen vivacity, a sprightliness, and a depth of thought in his sermons, which never failed to entertain, and delight and edify his hearers, withal, an unction and an earnestness that carried to every heart a conviction of his sincerity, and gave a peculiar power and pungency to the truths which he delivered.

In his *manner* there was something which at first, to a stranger, was fitted to excite a smile. I do not know how to describe his manner. It was quick, nervous, angular, and jerking. His motions were awkward, apparently from diffidence. His inflections were generally inverted and reversed. The whole man seemed to be out of order. A friend of mine, who has a keen perception of oddities, said, that when Mr. Tinker was under full headway in the delivery of a discourse, he was always reminded of a rickety old steamboat, impelled by a great power of steam, on a high-pressure engine. Yet, with all this, a stranger could scarcely listen to him, and not feel, after the first surprise was over, that he was listening to an extraordinary preacher; and however much offended at the outset, he was sure to be delighted at the end.

Eloquent everybody thought him. His people at Westfield regarded him as both eloquent and elegant. In their eyes, his very defects of manner had come to be attractive graces; and it will be long before, even in this respect, they will find his equal. I do not know but they will be offended with me for saying that he had defects at all; for although I know very

well, that when he first came among them, there were some who doubted whether they ever could be reconciled with his odd and uncouth ways in the pulpit, yet, I am persuaded, that all *that* has long since been forgotten; and I doubt if the most fastidious of them can now recall it. When he returned from Boston, not long before his death, having left a limb behind him, one of them said—"Well, Mr. Tinker in the pulpit, with one leg, or no leg at all, is better than anybody else with two." So they all felt. If he *was* a *Tinker*, they said he *tinkered* to some purpose, and they reckoned him no mean successor of the great tinker of Bedford jail. I do not think I have ever known an instance of more perfect unanimity in a congregation in loving and honoring a pastor. There was positively no exception in this respect among them. I do not know how often I have heard them say—"Everybody loves Mr. Tinker."

What was true of the Westfield people, was true universally, throughout this entire region, of all that knew him. While he was in Boston for the amputation of his limb, and we were daily for a short period expecting intelligence of his death, I scarcely met an acquaintance in the street who did not arrest me with some affectionate inquiry concerning him; and in our prayer-meetings, scarcely a prayer was offered that did not include some tender and earnest petition for his welfare.

In the presbytery no man was more beloved by his brethren, or more respected. He was punctual in his attendance on all presbyterial meetings, exemplifying in his own practice the charge which he delivered to me at the time of my installation. He said on that occasion—"Whoever else may be absent from any meeting of the presbytery, let it be known for a certainty that brother Thompson will be there. Bad as the roads may be, though there should be mud to

the horses' bridles, let your fixed habit be such, that when one who does not know you well, shall ask of another who does—"Will brother Thompson be present?" the answer shall be—"Of course he will." Brother Thompson is *always* in his place."

While his health continued firm, *brother Tinker* was always in his place. I do not remember of his being absent but from a single meeting, and that meeting occurred while he was sick in Boston.

He did not ordinarily participate largely in presbyterian debates. He never spoke on questions of mere order and form. He had a cordial loathing of that *cacoethes loquendi* whereby some men render themselves nuisances in all public bodies. He spoke rarely on any subject; but when he did speak, always spoke well, tersely, compactly, intelligently, and exactly to the point. When he was done, he sat down, and his speeches *told*. He was a true son of Issachar—a man "that had understanding of the times, to know what Israel ought to do;" and we always listened to him as to one of our best, wisest, most prudent and sagacious counsellors. There was not a particle of what is called *ultraism* in his whole composition. In no sense whatever was he a *radical*, but rather, temperately conservative—disposed, on all subjects, to stand by the old ways, and to urge his brethren to do the same. He was staid, sober, deliberate and grave; just the man to gain and hold the confidence of other men, and to wield the influence which he always did wield in our ecclesiastical assemblies.

I have spoken elsewhere of his great *modesty*. If ever the apostolic injunction, to *think other men better than ourselves*, was obeyed by any man in this world, it was obeyed by him. This trait of his character was really in excess; and if we could, we would gladly have modified it. He often remained silent in public meetings, when he should have spoken;

and I do not think he ever did rise to speak, except under the pressure of a deep sense of duty. When every eye was turned upon him, and others were evidently waiting to hear what he had to say, then, and always with marked embarrassment, he would get upon his feet and speak so well, so lucidly, so satisfactorily to all, that we could only wonder at his diffidence, and regret that it so often deprived us of the pleasure and advantage of hearing him. When expostulated with, he would seriously defend himself on the ground that others could speak better, and that he ought not to occupy the brethren's time. This modesty of his was not assumed, but real. It appeared always, in all places, and in all relations, except where he felt himself particularly and personally called, in the providence of God, to stand up for the defence of truth or righteousness. Then, he was bold as a lion, and the last man to flinch. No one could be firmer or more fearless than he, whenever he recognized the clear voice of duty leading him on. In such a case he was ready to face the world, and no amount of opposition, no dread of shame or loss, could daunt him.

Of his *piety*, self-distrust was an eminent characteristic. He doubted himself. He hoped in God, yet always with much fear and trembling. The strongest expression of confidence in his own good estate that I ever heard from him, or ever heard of his using, was that which has occurred once or twice in the letters already introduced: "I am a poor sinner, and God is merciful to me." A sense of unworthiness overwhelmed him; and if he hoped at all, it was only because he had a deeper sense of the compassion and grace of Christ.

His piety expressed itself not in great emotions of joy; not in the raptures of hope; nor in any strong

declarations of love and devotion to God; but in a steadfast determination to do God's will, and in consistent and earnest Christian living. He was remarkably ecumenical in his Christian zeal. His charity was expansive, and took in everything human. "We must not live," he would say, "for our own parishes, or for our own country. The field is the *world*. We must think, and care, and pray, and toil for *all mankind*. We must have hearts like Christ's, to take in the whole human race."

Said a young man to me recently, now a practising lawyer in this city, who once boarded for a year in Mr. Tinker's family, "No one knew Mr. Tinker who did not know him in *his own house*." It was really in his own house, surrounded by his wife and children, that he appeared to the greatest advantage. There, all restraint was thrown off, and he was *all* Tinker. The whole richness of the man was laid open. His intercourse with his family was of the easiest and pleasantest kind. He was instructive, and at the same time amusing. The deep and rich vein of wit, of piquant and mirthful humor, which remarkably characterized him everywhere, cropped out there, in the midst of his solid conversation, more frequently and largely than anywhere else. His wife and children almost worshipped him. He was the light of their eyes, and the joy of their hearts. Yet, like a true bishop, "he ruled well his own house, having his children in subjection with all gravity." In allowable things, his indulgence knew no limits. There was nothing that he would not do to promote the innocent enjoyment of any members of his household; yet no father was ever more stern and unyielding, when parental duty and Christian principle required him to assume this character. He knew how to say *no*, as well as to say *yes*; and when he said *no*, the

largest and the smallest understood him. His *nay* was *nay*, and no entreaties or tears could make anything else of it.

He was abundant and untiring in the religious instruction of his family, and exact in his maintenance of family religion and worship. In this respect I consider him to have been a model worthy of all imitation; and the results of his faithfulness appear in the consistent piety of each of his grown-up children, and in the religious intelligence and conscientiousness of all of them.

He was very fond of music. He played well himself on the violin, and in family worship often accompanied the singing with that instrument. Sometimes a daughter accompanied the singing on the piano-forte. All joined in that exercise; and one could not avoid feeling that the melody which they made, was melody in their hearts unto the Lord.

Mr. Tinker was a fast and firm *friend*. Of this I had a personal experience; and the volumes of his correspondence, maintained with various persons, through many years, with some from his young manhood to the day of his death, abundantly and strongly illustrate it. In this relation, he but exemplified the general steadiness and reliableness of his character.

During the first eight years of Mr. Tinker's residence in Westfield, his health was generally good, and his activity and energy in the performance of his various duties were singularly constant. He allowed himself no rest. He was faithful in the visitation of his people; but chiefly delighted to be in his study, poring over his books, (of which he had a choice and valuable, though not a large collection,) or toiling with his pen. Of his industry as a student, the large mass of carefully considered and thoroughly written sermons and addresses which he has left behind, (most of them in a state that would do for publication,) to say nothing, again, of his voluminous correspondence,

abundantly testify. For his style of sermonizing, the reader is referred to the samples which compose this volume. They are but samples. Twenty volumes, as large as this, of equally excellent and equally finished discourses, might be published. Many of his sermons were published singly, in his lifetime, some in the *National Preacher*, some at the request of his presbytery, and more by his people. Very nearly all his thanksgiving discourses in Westfield were printed, immediately after their delivery. The tract published by the American Tract Society, entitled, "*The Faithful Steward, or Colonel David Mack,*" was written by him. Besides these, quite a number of Bible Society, Sabbath school, Missionary and Temperance addresses have been published; a missionary tract, also, and various contributions to religious and juvenile periodicals.

It would be pleasant to linger on these years of his vigor and usefulness, but we are reminded that a change has come, and we must pass on to other things. We must speak of sickness, and suffering, and death.

In the summer of 1853 he began to be somewhat troubled with a stiffness and swelling in the left lower limb. For some time it gave rise to no serious apprehensions; but the difficulty increasing, and its nature not being well understood, he went, in December, to the Hydropathic Institution, at Clifton Springs, in this state, hoping that, by perfect rest and good general sanitary treatment, he might recover from it. His general health improved at Clifton, but the local ailment rather grew worse; so, after a few weeks, he returned to Westfield. On his way home, at that time, he spent a Sabbath with me, and preached for me, with all his ordinary vigor and sprightliness, in the morning, on the doctrine of the resurrection; and in the afternoon, on Christ's universal proprietorship,

from the text, "The Lord hath need of him:" two noble discourses, which my people have not forgotten. My family physician, Dr. Frank H. Hamilton, at that time examined his limb, and told him truly what was the serious and fatal nature of his disease, pronouncing it to be *fungus hæmatodes*, the most malignant species of tumor. After remaining at home for a short period, under advice of his own medical attendant, and of Dr. Hamilton, he went to Boston, for the purpose of consulting Dr. Warren, and other surgeons residing there. On his way, in the depth of winter, he was subjected to great exposure, and had no sooner arrived in that city than he was violently attacked with malignant erysipelas, which of itself, in a very short time, reduced him to the borders of the grave. Recovering from this, his physicians gave him some hope that a providential change had been effected in his condition, which possibly might result in his restoration to health, without the loss of his limb. They, it seems, had not entirely adopted Dr. Hamilton's view of the nature of his disease. The ray of hope, however, which now alighted on him, was speedily quenched; the necessity of amputation became apparent, and the operation was performed, as they all judged, with eminent success, on the 1st of March.

From this time he rapidly recovered strength, and was able to return to Westfield the latter part of April. On the first Sabbath in May, having worshipped with his congregation the Sabbath before, without officiating, he appeared once more in his pulpit, and preached from the words: "*O Lord, thou hast brought up my soul from the grave; Thou hast kept me alive, that I should not go down to the pit.*"

In opening his discourse on this occasion, he says:—"The providence and grace of God, as concerned and illustrated in our history the past few months, have been somewhat peculiar, and, as it seems to me,

call for a public recognition. Our mutual relations, our interest in each other, and the circumstances of trial in which we have been placed, for each other's sakes, may serve as my apology for speaking somewhat freely concerning myself—a poor theme, indeed, for the pulpit, any farther than the mercy and grace of God may be displayed, and His glory promoted thereby.”

In this discourse he gives his people a minute and careful history of all that had befallen him during his absence from them; and it is done in a way, so like himself, that I cannot forbear to present the reader two or three extracts, the length of which, I think, will hardly be regretted.

“God, it is said, helps them that help themselves, or are beneficially assisted by others. Every year I live, my appreciation of the healing art, and my respect for an intelligent, and sensible, and faithful practitioner of medicine, are increased—and so, too, is increased my disgust of quackery and mere pretension. When one is near the grave, the question, whether he will come up from it or go down into it, depends in no small degree on the character and skill of the medical men to whom he commits his case.”

After speaking of various other instrumental agencies employed in the recovery of the sick, and ascribing their efficiency to God, showing that physicians, and medicines, and nurses, are merely his means of restoring health, when He pleases, to the sick, he adds:—“It follows, therefore, when the sick are raised up, that the praise must all be ascribed to *Him*. Permit me, then, to say, as a mere matter of grace to unworthiness itself, that had not God granted me a good natural constitution, my late illness would, in all human probability, have been fatal. My lungs, heart, and digestion were all right. The vital machinery was all in order—in good working condition—so that I survi-

ved in the deep waters, and amid the great waves that beat upon me,—as the steamship, with a powerful and well-working engine, survives and rides out the storm that would otherwise overwhelm and sink her. And Heaven had so ordered it, that I was not restless, or anxious about the event of my sickness, but had the great advantage of a quiet and contented mind. I was helped in this by the counsels and prayers of excellent ministers, offered at my bed-side; and the prayers—oh, how many, and how fervent, presented night and day by you, my dear people, and by a multitude of others in different parts of the country. It was, indeed, wonderful. It seemed to me as if, to speak in a figure, I had begun the passage over Jordan, and was drawing nigh to the other shore, when such a storm of prayer reached Heaven for my further stay with you, that the order was reversed, and I was turned back again, to await another day, when I must certainly go over.

“And as it respects the place where I was, the accommodations, appliances, prescriptions, watchful care, and medical skill, I know not how a kind Providence could have ordered all things better. The ideas awakened in your minds at the mention of a *hospital*, are naturally those of unpleasantness and pain, for it is a place of refuge for suffering and physical distress. The hospital was built for the sick and the maimed; but, such being its character, the God of all compassion does not turn away his face from its walls. Clouds and darkness are there, but the bow of mercy bends over it, and the sunshine of hope gilds its dome.

“I would like, if this were the proper time and place, to speak of the building, its architecture, its arrangement, its order, its neatness, its inmates, its officers. The superintendent is a member of the Episcopal church, one of the best of men; a man who,

though for twenty years a sea-captain, is nevertheless, as Apollos was, mighty in the Scriptures, as I had reason to know the first day of my being in the hospital; for when he came to my bed-side to ask my residence, my age, and the place of my birth, and I told him I was born in Western Massachusetts, on the everlasting hills, he repeated to me the passage containing the blessing that Moses pronounced upon Joseph about the precious things of the ancient mountains, and the lasting hills, and the good will of him who dwelt in the bush, and the blessing on the head of him that was separated from his brethren. This seemed to me a singular circumstance. I was both surprised and delighted, for, as I told him, and as you remember, those words were the text of the last sermon I had ever written—the discourse of our last Thanksgiving Day. This man conducted worship, daily, for the large family under his care, and frequently prayed in the rooms of the sick. He did so at my bed-side, with unsurpassed pertinence and fervor.

“I had from Dr. Hamilton a letter of introduction to Dr. John C. Warren, who examined my limb, as did also his son, John Mason Warren. The latter gentleman, though at the time not one of the visiting surgeons of the hospital, enlisted himself in my case, and visited me, with the exception of a fortnight, almost every day for three months. He is a man in middle life, of good repute in his profession, and has attained, if not the first place, yet, like certain of David’s fighting men, a place among ‘*the first three.*’ Certainly, I have reason to esteem him very highly, in love for his work’s sake, and to remember him forever with the deepest gratitude; and I wish others—I wish you, as you value my life, to love him who labored so assiduously to save it. He came daily, about eleven o’clock in the morning, and walking straight into my room, inquired, examined, prescribed,

and operated, as if he knew what to say and what to do, and as if he had no words, nor time, nor tears to waste. In performing the duties of his profession, he might, indeed, seem insensible to the pain which his operations necessarily inflicted, while at the same time he felt tenderly concerned for the comfort and welfare of his patient. While there was any hope of my limb's restoration, he spared it, rejoicing with me in that hope. When the hope died, and he communicated to me his conviction that the amputation must take place, he did it with all the kindness and consideration that one could desire; and when the act was over, the deed done, and I survived it, and began to amend, it would have done you good to see how his face beamed with joy, as he observed my advancement from day to day, and exhibited the evidence of it to other physicians who called with him to see me. From his happiness when the danger was over, we learned the solicitude which he felt, but did not express, while the danger impended. He did in my case all that could have been expected of him, and more. In my judgment, he did everything well; and I shall ever, and so must you, think of his care for me with the deepest gratitude; praying that God will reward him for it."

He expresses, in this connection, his grateful sense of the fidelity and patience of his nurses; and adds:

"But, in addition to all the helpers that waited and watched around me, while I lay suffering in that hospital, there came one from Westfield, who waited and watched night and day, and ministered to me with more assiduity and a tenderer interest than all the rest; and it may be owing more especially to services which only a *wife* could render, that I am restored to my family and to you, as at this day—brought up from the grave—kept alive, that I should not go down to the pit.

"But in my case, as in David's and in yours, be it ever remembered, whatever the instrumental agencies by which we are recovered from impending danger, we must say—'Thou, O Lord, hast done it; in Thine hand is our life, our breath; all our springs are in Thee; Thou castest us down, and Thou raisest us up: so that, in concert with Jonah, when, after having been up and down in the deep, he was safe on dry land again, we may say: 'I will sacrifice unto Thee with the voice of thanksgiving; I will pay that which I have vowed. Salvation is of the Lord.'"

Giving a more particular account of his diseased and excised limb, he says:

"The three weeks at Clifton, in December, improved my strength, but imposed no check on the tumor; that, steady to its purpose, continued to enlarge, till I was advised to visit the 'wise men of the East,' in search of counsel and aid. That was a heavy journey, not only to my heart, in view of the object of it, but on all accounts. The trains on the railroad moved heavily, by reason of obstructions, but especially on account of a severe snow-storm blocking up the track, and offering at times irresistible obstruction to our advance; so teaching us a great lesson, how the weak become strong by combination and concert. The little feathery snow-flakes, what more insignificant, each by itself! These little feathery snow-flakes, combined in a general conspiracy, resisted the fiery and fierce onset of our mightiest engines, not only bidding them to stand still, but absolutely overcasting them, and hurling them from the track! Oh, were our hands and hearts thus united in resisting the progress of evil, what could we not perform! Should we not be terrible to our foes, as an army with banners? The surgeons in Boston were silent as to the nature of my disease—they had no name for it; yet their opinion seemed to be that it was incurable. They

would, I think, have advised amputation, without delay, but for the state of my health in other respects, which rendered that course wholly impracticable. The great effort for several weeks was to keep me alive. In the meantime the swollen limb discharged so freely and profusely, as to induce the hope that the tumor would thus evacuate its position, and that my poor limb would be spared to continue those very important services which it had been rendering to me with great fidelity for more than half a century. One and another have expressed regret that it should have been removed, believing that had we dealt with it more patiently, it would still have recovered.. I can only assure such persons that its loss has been a sorer matter to me than it can be to them; and that the death-warrant of so material a portion of myself was not signed hastily. I chose that one member should perish, rather than the whole body. And, while neither I nor any one can know certainly that that member would not have recovered, if a longer trial had been given to it, yet to us, who best knew the state of the case, the signs were all adverse to such an expectation. The time came, when the voice of God's providence to me, earnestly praying for its restoration, seemed like that which he addressed to Moses, pleading for the privilege of entering Canaan: 'Speak no more to me of this matter.' Hence, I became reconciled, willing, almost impatient of delay. I dreaded the separation, but gave to it my hearty consent. The only doubt was, whether I had strength to bear the act of excision; but I hoped in the promise, 'As thy day is, so shall thy strength be,' trusting it would avail in my behalf, through the efficacy of your prayers, of which I knew that many were in the treasury of Heaven to my account; and, though the amputation was finally performed on *Wednesday*, while you were expecting it would take place

the Saturday following, and were pouring out your hearts for help to be vouchsafed to me on that day, I knew that God, with whom things to come are as things that are present, and who, when there is occasion for it, answers prayer *even before it is offered*, would give me on *Wednesday* the full benefit of all your entreaties, whether presented or to be presented; so I had great courage. When I was told by Dr. Warren that all things were ready on his part, I assured him that all things were ready on my part. Some time before eleven o'clock in the forenoon I was taken from my bed, and conveyed to the 'operating room' in the upper part of the building, directly under the dome, and laid upon a table. Young men, students in the medical college, were in the circular gallery; while the surgeons of the hospital, and others who had been invited, or who had expressed a desire to be present, stood around to see or to assist. Before I had time fully to comprehend my position, the sponge, saturated with ether, was held before my face, and I heard Dr. Warren pronounce my name, and allude to the fact of my having been a missionary at the Sandwich Islands. I suppose he went on to describe my case, but I heard no more. After a quiet, dreamless sleep of twenty minutes or more, I awoke in my own room, on my own bed, to be congratulated by my friends that it was all over, and *all was well*. I continued some time very low, and no wonder, for I was very low before; but my sufferings were less than I expected, and my recovery was rapid, uncommonly so—surprising and gratifying not only myself, but those who had the care of me. In four weeks I began to walk on crutches; and on the second day of April I was pronounced *well*. We left the hospital on the *third*; and after visiting our friends in that vicinity, came on our way toward home as we were able to bear the fatigue, and

arrived here sooner than was expected. I have endured meeting with you better than I feared; for while I was in the hospital, it seemed to me that if I were ever again to stand in this pulpit, I should be dumb, overwhelmed by God's kindness and yours toward me and mine. It is another mercy that I am able to speak in this great congregation, and to unite with you in praising the Lord, who has *brought up my soul from the grave, and kept me alive, that I should not go down into the pit.*"

This discourse, which seems to have occupied the whole day, *i. e.* both the morning and afternoon, in its delivery, concludes with a statement of the various lessons which are taught us by the visitation of severe sickness, from which recovering mercy is vouchsafed.

On the next Sabbath he delivered the admirable discourse, contained in this volume, on the text—"If thy foot offend thee, cut it off!"

I received a brief letter from Mr. Tinker, written previous to the amputation of his limb, and while it was yet doubtful whether the operation would be performed. He spoke of it, in anticipation, among other evils that he feared, as "the serpent that swallowed up all the rest." He said—"I am buffeted about among the waves of a wild and fearful sea, but I am in a strong ship, and Jesus holds the helm; so I am not afraid."

After his return from Boston, great confidence was felt by all that the crisis of danger was past, and he began to look forward to other years of life and usefulness. Gradually he was settling down into his old ways, and resuming his former habits of study and pastoral labor. But by-and-by the storm gathered again. Toward autumn the tumor re-appeared on the stump of the amputated limb. At the meeting of our presbytery, held in August, at the Cattaugaus mission, he said to me, with an expression

of deep melancholy—"Brother Thompson, my enemy, I fear, is upon me again." He expressed some hope that he might find himself deceived, but thought the probabilities were against him. When I tried to speak encouragingly, he said—"Never mind, I am not frightened, God will do as he pleases, and all will be well." Immediately after, he visited Cleveland, Ohio, to consult Doctors Delamater and Ackley, and returned home, with the question in his own mind definitively settled. He was appointed unto death. Doctors D. and A. assured him that the fatal issue of the disease was unavoidable, and that while it was possible he might live a few years, there was little probability of his surviving many months.

When the certainty of this first came upon him, he was stunned by it, and for some days could not rally his spirits, or look with composure on that which was before him. Soon, however, his mind recovered its equipoise, and he became cheerful and perfectly resigned. He could say, and did say—"Let come on what will; though He slay me, yet will I trust in Him." He now lived, day by day, with the prospect of approaching death before him, and became familiar with it, and even happy in the contemplation. I visited him at this time, and spent a day, occasionally reading, and occasionally talking with him, as he lay on his couch in the study. At one of the intervals, after a thoughtful silence of several minutes, he said, rather as if soliloquizing—"Here will be the old study where I have spent so many happy hours, and written so many sermons. There will stand the book-case, and there will be the books. My table will occupy its accustomed place, and the old inkstand will be there, and my pen; windows, doors, walls, all will remain as they are. Wife will come in here, and sit and sew; and the children will come, and sometimes a neighbor, and brother Thompson, perhaps. Where will Reuben

Tinker be? Where shall *I* be?" For a moment, he seemed to be overcome with his emotions. His eyes swam, and his lip quivered. Then recovering, and breaking into a merry laugh, he exclaimed, as he raised himself and pointed upward—"There! *there!* THERE! I think I shall be there, in a better place, rejoicing and reigning with the Lord." There was an eloquence and a pathos in it all, and at the same time a Tinkerish oddity, which affected me strangely. It is hard to tell whether I wept or laughed most heartily.

He was not at this time wholly laid aside from work. He wrote a great deal, and managed still to get into his pulpit. He said he was "hungry to preach," and persisted in preaching when all felt that he owed it to himself to cease. There is no doubt that he suffered much, yet no murmur ever escaped his lips; and one might have been with him whole days without suspecting from his manner that he felt any pain at all. He said it was enough for *him* to suffer, and he did not desire the comfort of others to be disturbed through their affectionate sympathy with him.

In September, he began to experience a difficulty of breathing, attended with a slight cough. This increased to such a degree as to render it extremely difficult for him, at times, to engage in the most ordinary conversation; yet such was his desire to speak still for Christ, to his dear people, that he could not be dissuaded even from preaching, and he actually did preach with as much energy as ever in his life. It seemed as though the intense longing that he felt to do something yet for the Savior, and for the souls committed to his charge, availed to subdue the power even of approaching death.

On the first Sabbath in October he celebrated the Lord's Supper with his people for the last time. He

was too feeble to officiate, being on that day unusually oppressed for breath, and a neighboring minister, the Rev. T. Stillman, was called in to his assistance, from whom I have received an account of the interesting scene. He entered the church that afternoon, looking more like a dying man than one competent for any service. A number of parents had brought in their children for baptism, anxious that the rite should be administered by him. To gratify them, he performed the service, briefly pronouncing the baptismal formula, and sat down; utterly exhausted, and apparently in great distress of body and of mind. As the Communion service proceeded, the workings of his heart were indicated in his face; and as they were about to unite in the closing hymn, he rose with extreme difficulty, and pronounced, resting upon each word, that remarkable saying of our Lord—"With—desire—I—have—desired—to—eat—this—Passover—with—you—before—I—suffer." These words, so feelingly uttered, and so appropriate to all the circumstances, produced the effect which might have been foreseen. The place became a Bochim. As for Mr. Tinker, he seemed to acquire new life by the effort which he had made. His vocal organs appeared to be, in a great measure, relieved, and for ten minutes he stood and poured out his soul in an unbroken strain of fervid and most tender eloquence. The excitement of the occasion was intense. Many expected that when he ceased to speak, he would cease to breathe. They almost looked for his translation, or, at least, the flight of his spirit from that Pisgah on which he stood, to the immediate presence of God in Heaven. He had still, however, other messages to deliver, and he returned alive to his own house.

On the next Sabbath after this Communion season, he preached what he intended should be his closing

sermon. It was a "*farewell sermon*," preached not in view of a removal to another field of labor, but in view of a speedy removal to Heaven. He preached it over his grave. The text was—"Be perfect, be of good comfort, be of one mind, live in peace, and the God of peace shall be with you." It is a discourse of great power and beauty, elaborately written according to his custom, and finished with as scrupulous care as any sermon of his that I have examined. I may add also, that it is as full of *Tinkerisms*. He reviews the history of the nine years of his pastoral charge in Westfield; glances at the prominent events that have transpired, during that period, in this country and in the world, and at what has been accomplished generally for the cause of Christ; speaks of the pleasant and harmonious relations which have always subsisted between his people and himself, of their unfailing kindness to him and his family, and of his own honest and well-designed, yet always inadequate endeavors to be useful to them. Then follows a faithful and earnest exposition and application of the text; and the whole concludes with tender and most importunate appeals to the different classes of persons in his congregation. It is a sermon which none who heard will be likely to forget. I am told that he was himself deeply affected, and that the entire congregation was dissolved in tears during the whole time that he was delivering it; and I can well understand that it should have been so, without at all considering the peculiar circumstances in which it was preached.

The following Sabbath, in the afternoon, he felt able to preach again, and did so, on the "*Good tidings*." This was really his last sermon. From that day he never entered the sanctuary again, until he was carried there a corpse. He grew daily weaker, and the difficulty of breathing increased; still, he rode out, and continued to do so, to the last. The day before

his death he rode some distance, but complained much of weariness on his return. He did not seem to be looking at this time for his immediate departure, yet he spoke with great calmness of it, as an event likely to occur soon, and expressed himself as fully prepared for it. His mind was fixed on a long and painful struggle, before his release should come. He fully expected it, but the Lord was merciful to him; and on the 26th day of the month, about eleven o'clock at night, he calmly expired. Literally, he fell asleep.

“No earthward clinging,
No lingering gaze,
No strife at parting,
No sore amaze,

But sweetly, gently,
He passed away
From the world's dim twilight,
Into day.”

The funeral was attended four days later, on the 30th, by a great concourse of people, many coming in from the neighboring towns, to show their respect for the dead, and their sympathy with the living. An excellent and highly-appropriate discourse was delivered by Rev. D. D. Gregory, a former pastor of the West-field church, taking for his text words which truly described the scene on this occasion: “*and devout men carried Stephen to his burial, and made great lamentation for him.*”

I shall conclude this sketch of Mr. Tinker's life by subjoining a very few letters, and extracts from letters, written by him during the period of his last illness, together with two from Rev. Titus Coan, of the Sandwich Islands, written to Mrs. Tinker after her husband's decease.

A series of letters is before me, written by him to his family, while he was at the water-cure, at Clifton

Springs. If I had room for them all, just as they are, I could not better illustrate Mr. Tinker's character in some of its most interesting aspects, than by giving them bodily. This, however, is out of the question.

The first letter, after giving a very particular account of his journey from home, of the persons he met by the way, of the discomforts of a night passed at a hotel in Buffalo, and of his arrival at Clifton, concludes as follows:—

"I am in my room in the third story, with a coal fire, writing this, my first letter, in the Clifton series.

"Now a word, to quicken the memory of the boys. The chickens must have some grain; and the cow, the best attention possible,—in water, hay, pumpkins, not omitting the bran, of which there is a barrel by the barn door.

"The children will all do their best, help their mother, and be kind.

"My best wishes and abundant love for you all, and to you all.

"As ever,

"TINKER."

The next is dated Westfield—no—*Clifton Spa*, Nov. 29, 1853;

"DEAR FAMILY:—

"Do they miss me at home? Here I am, No. 29, third story—but first let me tell you more of how I got here.

"Dr. F—— has pinched my leg, looked at my tongue, questioned me all around, and formed his opinion, as far as any light appears. He thinks the limb must be bandaged and showered; and that, as the fever abates, the swelling will gradually disappear, or possibly be brought to a head, and discharge, which will be better. The trouble is not in the bone, nor in

the muscle, but in the——(what's the name?) He says my general tone is down; that I have worked too much, and must not resume my duties for a long time.

"This has been a good day for your masons. I hope you will report to me every jot and tittle of your progress, changes, improvements, &c. There will be enough left for surprises (after you have told me all,) when I come home.

"Dr. S—— has called, and examined my limb, with about the same result as the others. But he thought well, if I was not too tired, to have me rubbed in salt water; so I repaired to the bath-room, and was *salted*, but not *packed*, and am back again *refreshed*, or ought to be, for it was expected that such would be the result. The treatment, you see, is *allo-pathic*.

"I shall endeavor to keep you advised of the way things are managed here in general, and of what they do to me in particular.

"The two physicians I have seen are not 'most potent, grave, and reverend seniors,' but young men, who, in due course of time, if spared, will be as old I am, and we may hope, wiser and better.

"With much love to you all—wife, children, and friends,

"YOUR ABSENT ONE."

It should be remarked here, that Mr. Tinker always spoke highly of the physicians at Clifton, and expressed much gratitude for their kind attentions to him.

"WESTF—no—Clifton Spa,
"Dec. 1, 1853.

"DEAR WIFE AND CHILDREN:

"Yesterday I wrote nothing home, nor to any one, except——. As to health, my limb is swollen more than when I left you.

. Yesterday morning we had cod-fish, with toasted bread, such as you prepare. Yesterday noon, roast beef, mashed potatoes, apple-pie, brown and white bread. The brown bread is made like yours, and that Mrs. H—— sends us sometimes. This morning we had no meat; griddle cakes, potatoes, pudding, bread, &c. I drink milk, morning and night; and water, at noon. The fare is good enough, and plentiful enough. The bed is *hardish*, but not bad, much like some of our own.
 Am happy to hear that Samuel is a good boy—hope Robert is also, though you do not speak particularly of it; and the girls—two of them chosen to crown the queen!—Well, well.”

“CLIFTON SPRINGS, Dec. 5.

“MY DEAR WIFE:

“Just in from exercise. It is now 3 o'clock, P. M., and in half an hour I must go to the bath-room to receive my *dash*. I have been out of my room most of the day, to get beyond the outcries of distress which are made by a young lady in the room directly opposite mine, whose hip is out of joint, and has been for several days. The doctors attempted to set it Saturday night, but did not succeed. Yesterday they obtained machinery from Geneva to help them, but the machinery broke in the operation. To-day they have been at it again, and the machinery broke again. They are now getting ready for another tug. Poor girl! It is a sort of inquisitorial rack. It distresses me to think of it, and it makes the whole establishment nervous, for her screams resound in every part. It is an old trick that her joint has. This is the fifth time it has been out.

“Sabbath-day I attended meeting in the morning in the Methodist church; in the afternoon conducted a Bible-class, and preached in the evening in the house.

. The poor young lady is in torture now, but I must bear it and not run, for there is no telling how many days it will last.

— “How did you get along yesterday? How much I thought of you. Who preached? I want to hear that some good arrangement is made for the supply of the pulpit, otherwise I fear I shall be troubled about it. And how are you, at home? Are you comfortable? Are you all happy? Take things as easy as you can. Don't be troubled. Trust in the Lord, and fear nothing.”

.
 Passing by several letters in this series, I make the following extracts from one, dated at Clifton Springs, *Dec.* 24. He had just been home upon a short visit, and had now returned to Clifton, with the intention to proceed shortly to Boston. The letter is addressed “To the dear ones at the parsonage.”

“We reached Clifton about noon, while the family were at dinner. Mrs. D—— is, hopefully, a little better; also Mrs. W—— and Mrs. H——. They asked why Mrs. Tinker did not come. I replied that it was difficult for her to leave home at present, and that I almost did not leave myself. Indeed, I cannot remember when I ever left you with so much reluctance. I hope all will prove well in the end. My absence from you could more easily be borne, if I knew that you were comfortable at home, which you cannot be while the repairing is going on. I hope Mr. A——, or somebody will assist you. Do not mind the expense of what you need; I do not. My comfort depends on yours. I had a great mind this morning to turn back home, from Buffalo. I dread to advance toward Boston. But—not my will—the will of the Lord be done. Such, I trust, is the feeling of all our hearts.

We enter the kingdom of heaven through much tribulation. . . . My friends here expressed gratification at seeing me, and expect a Christmas sermon. I shall probably preach to-morrow evening; and on Monday, if I can summon resolution enough, shall proceed East, and may the Lord help me. 'If a man live many years, and see good in them all, yet let him remember the days of darkness, for they shall be many.' A greater than Solomon has said: '*Sufficient unto the day is the evil thereof.*' 'Surely, goodness and mercy have followed me all the days of my life,' and it would be foolish in me to fear that I shall be forsaken now. . . .

I found here the letter from mother, i. e. from *you*, my dear, dear wife—and from Rufus, which were very timely, and a great comfort to me. Address me next at *the Massachusetts General Hospital, Boston*. Farewell, dear ones, all. The Lord be with you, for He alone can help you; and He is 'a very present help in time of trouble.' Again, bless you—farewell."

On the 26th, he writes again:

"After closing my letter to you on Saturday evening, I lectured to the inmates of this *Bethesda* on the character of Robert Hall. Yesterday, I heard the Methodist minister, on 'the barren fig tree,' in the morning; in the afternoon attended a Bible-class, conducted by Rev. Mr. C——. A person from Cleveland, who does not believe the Bible, talked considerably. I wonder how a man feels who does not believe the Bible! The world, I think, must seem a queer affair to such an one. In the evening I preached on the '*Great God.*' Last night I did not sleep quite as well as usual, owing to the pain in my limb. This morning, up a little after five; have packed my trunk, written up my journal, made a minute of my expenses, and shall leave for Boston, or rather for Albany, in about an hour and a-half—i. e. at 8 o'clock and twenty minutes.

"While I think of it—the hole in the old cellar window should be stopped, lest the vegetables freeze. Pay C—— for plastering; also B—— another hundred dollars, if he wishes it; also Mr. D——, if he desires. Owe no man anything, but love. Robert will be my banker, and keep the accounts all right. Farewell, again, for the present. I go bound in *the body* to the East, not knowing the things which shall befall me there, or on the way, but trying to commit all to One who is able to direct."

This letter is resumed, the next day, in Albany :

"A beautiful morning; a brilliant sun; a little snow, but no sleighing. As I left the friends at the Water-cure, the steward, instead of taking pay for the two days I had been there, placed in my hands a Christmas gift, from the gentlemen, of six dollars; and Miss H—— eleven dollars, from the ladies. They said it should have been more, but half the inmates, and especially the rich ones, were away for the holidays. This was entirely unexpected, and so much excited my lachrymal qualities, that I could scarcely bid them good-bye decently."

He gives the particulars of his interview with Dr. March, whose opinion was, that the disease was of the fungoid kind, requiring amputation of the limb, and not certainly eradicable even by that process. Dr. March advised him to go on to Boston.

"Thus you have, dear ones, all the light from medical advisers which has yet been afforded to me. So far as their judgment goes, there is no hope for me, or almost none, in the medical art. Our hope must be in God alone, who is able to do more than men and means, and sometimes, *oftentimes* surpasses in his kindness and love, not only our depressed thoughts, but our highest anticipations. You know how easily I faint, and that the Bible says—'If thou faint in the day of adversity, thy strength is small.' When

the doctor probed my limb, though the pain was very slight, and the loss only *one drop of bad blood*, I turned foolishly pale, and had to have a glass of water brought to refresh me. I wonder that it should be so, but so it is. How shall I live then, when they separate a whole member from my body? 'But as thy day is, so shall thy strength be.' I hope in God. .

. I find I am more lame since the examination to which I have been subjected. The opinion expressed does not surprise me, though it may in some measure operate to depress my spirits. I meant to have written, about this time, a sort of pastoral letter to the church and society, suitable to the season of the year; but I am not able, and you must tell them how it is with me, and that I wish them grace, mercy and peace. They will, of course, remember me in their prayers to God, for he alone can help me.

"And now, my dear wife, and dear children and dear flock, farewell. The end is by-and-by, and time will reveal it. I say again, as I have said often—'Surely, goodness and mercy have followed me all the days of my life;' and why should I be afraid now?"

"I feel, just at present, as if it were a waste of time, money, strength, and feeling to go further East. But we must do our best. God helps those who use means to help themselves."

The next day he writes again, at Albany:

"DEAR WIFE:—

"Yesterday I sent a long letter to the office, which before now is on its way to you. It was my design to have set out yesterday afternoon for Springfield, but I did not deem it prudent; I was chilly, and sore generally, in my throat, from a cold, and coughed much, but feel better to-day."

This letter is resumed the day following at *North Becket, Berkshire county, Mass.*

"Dr. Bell's cottage—winter scene—snow falling beautifully, just as it used to do when I kept school, twenty-seven years ago, in the old store; and be it remembered, I have not been in N. E., in the winter, since then, except so much as we were in Boston and New-Bedford, in 1830. Yesterday, dined at Aunt K——'s, and left Albany at the appointed time, 3 $\frac{1}{2}$ P. M. When we arrived at or near the State line, between York State and Bay State, we found an engine upset on a parallel track, and so in our way that we could not pass until after two hours work in removing the tender and smoke-pipe. It would be better for me, I thought, to stop in *Becket*, as G—— and S—— would be abed, and I did not like to disturb them. So I called at the doctor's, and Miriam heated the tea-kettle, and warmed my bed with an old-fashioned warming-pan, and tucked me up as kindly as one of Swedenborg's angels; so I lay delightfully comfortable all night. . . . This morning, I am pretty well, but somewhat feverish, my pulse being at 90. . . . It still snows. . . . I think I will pass on by the cars to Springfield, and spend the night there. So you see I do not make great speed. I shall doubtless *return* faster, if nothing occurs to prevent me.

"*Springfield, at Mr. L——'s*,—snowy, stormy, cold. Hope for better weather to-morrow. . . .

. . . . Joseph* left here yesterday. Had I come on Tuesday, I should have met him. But I shall probably see him in Westfield; and in case there is the same opinion of my malady, in Boston, as in Buffalo and Albany, he had better not leave home till after the amputation of my limb, and the result of it

* A son of Mr. Tinker, then a member of Amherst College.

is determined. On consulting with the Boston surgeons, unless they propose some other treatment besides the knife, I do not intend to remain at all. Perhaps I may pass the Sabbath, and then return to you as fast as I can. It does not agree with me to be away from home.

"I am persuaded that the tumor is beginning to affect my health generally. The wonder with the physicians is, that it has not done so sooner. The limb gets stiffer, and more swollen, having increased more since I left home than ever before in the same length of time. You may think I despond, and look on the dark side; but it seems to me, from daily observation of the disease, and the opinions of the best judges, that there is only *one* hope, under God, in the help of man—that which we dread to think of—unless God shall please to give miraculous efficiency to other means. For only think how quietly, and steadily, and irresistibly, this derangement—this outbreak of mobocratic elements in the system has gone forward, and then consider what but the most stringent measures can be relied upon for quelling it. I dreamed last night that the tumor broke, and discharged great quantities of *blue corruption*, the pleasantest sight my eyes had beheld in many a day: but I awoke soon, and said to myself, 'Great is the truth, and it must prevail.' . . . Well, the paper is full. The Lord reigns: let the earth rejoice; let *us* rejoice, and bless His holy name for ever. We will kiss the rod, and the hand that holds it.

"Affectionately,

"YOUR HUSBAND IN THE FURNACE."

Arriving in Boston, Mr. Tinker was immediately seized with malignant erysipelas, and brought down to the verge of the grave. During all the period that he remained there, he was in no condition to write let-

ters, and wrote none, except the briefest ones: and those generally by the hand of his wife, who speedily joined him at the hospital.

After the operation was performed, and he had returned home, his correspondence became again as voluminous as ever. I can admit, however, but two or three of his letters.

Under date of *August 6th*, 1854, he writes to his brothers.

“MY DEAR BROTHERS :—

“I have answered your last letters already, but no matter for that—let me say a word to you now. This is my birth-day. I am this day fifty-five years old. It is a day of peculiar interest with me, for during the last year I have passed through peculiar and trying scenes—in being brought to the borders of the grave—in the loss of my leg—and in my restoration to health, and the hope of life to be continued for some years longer. It is a day of interest with me, also, on account of the shadows that are beginning already to darken the prospect which, a few weeks ago, was clear and flattering. This, after all, may prove to be my last birth-day; for a tumor, apparently the child of the old one, has appeared, and is growing on the stump of the amputated limb, which we fear it will be impossible to arrest or remove, but which, the rather, will arrest and remove *me* before another year is gone.

“This is a day of interest with me, because it is thirty-four years to-day since I united with the Church of Christ in the city of Hartford. How long a time, and how little have I done for Him I then covenanted to serve? During these thirty-four years, father, and mother, Samuel, Miriam, and Lucy, have died. In a few years more, we shall be all gone.

“In reviewing my life, and contemplating its end as

near at hand, it seems as if I had accomplished next to nothing, and almost every thing remains to be done for my parish and for my family. I think of a thousand subjects on which I would like to preach; and some of my sermons and letters I would like to revise, and put in a condition to be read by my friends, or printed, if that should be deemed advisable. I would like to leave something that may do good to some when I am in the grave. I do not wish to die altogether.

"The present indisposition is no small trial, for while I hope I am resigned to the will of God, I know that He will do all things well; yet it is my wish to live a few years longer. I do not know certainly but God will have it so. I shall employ whatever means may promise to be useful, and you, and I, and all, will pray for a blessing on them. At present, we are doing nothing, only we wait patiently to see what will happen, asking favor at the hand of the great Physician. Perhaps I may visit Boston again. My wife, and two of our daughters, intended to accompany me when I should go to Massachusetts for my wooden leg. If I never have occasion for that, I still hope to make you one visit more, and to do it while I am able to preach, give you my counsel, and bid you farewell. Should I depart soon, we shall, nevertheless, soon meet. It is a great thing to die. The eternity before us is more momentous than we are apt to think. But, in Christ Jesus, there is no condemnation; and, blessed are the dead which die in the Lord.

"*August 10th.*—On Monday my wife, Sarah and I went to Madison, Ohio, and the next morning to Cleveland, to obtain the opinions of Doctors Delamater and Ackley in regard to my case. They think that nothing can be done for me; that the disorder is incurable. How rapidly it will progress they cannot tell. It may terminate my life in a few months, and per-

haps I shall continue a year. This you will think is bad news. It was bad news for me, but the Lord is good, and his mercy endureth forever. Our times are in his hands, and all is well.

"*August 15th.*—There is nothing new in my case. The tumor grows apace. Probably I shall not be able to visit you again. Begging to be remembered in your prayers, and praying still for the peace of God to be with you, I am as ever,

"Affectionately, your brother,

"REUBEN TINKER."

About the same time he wrote to his very particular friend; Rev. Mr. Gleason, of the Cattaraugus mission. Having mentioned his visit to Cleveland to consult Doctors Delamater and Ackley, as also their unfavorable opinions, he says:—"So, what I specially need now, is to be able to say with Paul, 'I am ready to be offered.' I cannot say with him as confidently, 'I have fought the good fight; I have kept the faith,' and henceforth there is laid up for me a crown of righteousness, &c.—but he adds, for the comfort of weaker saints, that such a crown is laid up for all them also who love the Lord's appearing. I certainly do love the Lord's appearing, and therefore will not despair of myself. You will pray for me, of course, that I may recover, if that shall please God; or otherwise, that I may depart in peace. Last Sabbath was my birth-day—fifty-five years old. Thirty-four years ago I united with the Church at Hartford. That was on my twenty-first birthday. Rev. Mr. Cornelius preached. You were there and heard him. We have passed through scenes since, of which we had no conception then; and in the thirty-four years to come scenes await us of which we are far less able to conceive now. We hope by the grace of God to reach the Mount Zion above. Truly it will be a wonderful thing if we do—

and we will sing—will we not?—the praises of Him who hath redeemed us.

“Yesterday I went abroad to console the afflicted, and read your last letter three times. The people say there are no such epistles written by any one else, and you are regarded hereabout as the prince of letter writers. Well, hold on; improve your gifts. Send your light this way often, and I will reflect and disperse it abroad.

“With much love to all from all the inmates of the Westfield parsonage—I remain

“Your affectionate brother,

“REUBEN TINKER.”

Ten days before his death, he wrote to Mr. Green, of the Sandwich Islands. The following is an extract from that letter:

“In regard to my illness, the former tumor has returned and invaded the stump throughout, leaving not much hope of living long. At present, my lungs are affected; my breathing is very difficult, so that I suffer constantly from want of sufficient respiration. I cannot lie down well, so I sit up, sleeping much in my chair, or in my bed with four or five pillows, by the aid of anodynes. I hope there may be at least some mitigation of the difficulty in the lungs, so as to allow me to speak and write a little longer. As for restoration to health, there is probably not one chance in a thousand. God can prolong my life, and will as long as it is best, and the time to die, which must come, will come at the right moment by his appointment. Still, if it pleased him, I would like to live a few years longer. Much remains to be done on every hand, in my heart, in my family, in the congregation, in the world. I wish to visit the islands again. I want to see you—all the old friends—the progress of things

among you—the advancement of the kingdom of Christ. But perhaps those who are absent from the body, in some way, keep up their acquaintance with terrestrial affairs, not I guess by spirit-rappings and manifestations of our latter-day sort, which seem to me infidel and satanic, but by modes of divine appointment, and to us now, incomprehensible. The great want of us all is an interest in Christ. He is all in all to the dying sinner. If I am found in him, that suffices. I cast my helpless soul upon him.”

The two letters from Mr. Coan, which follow, will sufficiently indicate the regard in which Mr. Tinker was held by his brethren at the Sandwich Islands. More, in a similar strain, from Messrs. Green, Alexander, and others, might be added, but these are enough :

“HILO, HAWAII, May 3d, 1855. 1

“MRS. M. T. W. TINKER :

“*My Dear Sister :*

“Bereaved, and yet *not* bereaved ; desolate, and yet *not* desolate ; tossed, yet anchored ; afflicted, and yet comforted—thy Maker is thy husband. Lover and friend—the beloved, the faithful, the gifted, the godly companion of your pilgrimage, has gone before you to glory. You are often sad ; solitude surrounds you ; desolation rolls its dark, cold wave over your laboring heart.

“Your harp is on the willows, and wild, solitary winds sweep mournfully over its trembling chords. Still, you are happy—sorrowful, yet rejoicing ; happy in hope, rejoicing in God. Yes, you may be happy, for your *Redeemer* lives, and your *loved partner* lives. O’er the confines of the celestial world your dearest Tinker looks down upon you, and with a smile of ineffable delight, such as clothes an angel’s face with

immortal charms, he beckons you upward. Think you that for some twenty-five years he stood faithfully by your side, that you have so long leaned upon his arm, and felt the beatings of his warm and constant heart, only to be left of him forever?

"This cannot be. I know that physical connections are sundered, and earthly institutions dissolved at death—that in Heaven there is no marrying or giving in marriage; but *moral* affinities are eternal—truth, gratitude, unity, love, *are immortal*. Be comforted; trust in the Lord, and you shall meet your ransomed husband in 'a better country;' and who can tell that he whom you now mourn with a tenderness of grief unuttered and unutterable, may not be the messenger sent ere long, on wings of love, to conduct your freed spirit to those heavenly hills forever radiant with celestial light? But my dear, dear sister, forgive me. I may be wrong for pointing you to a man for consolation. Rather let me say, 'Look to Jesus.' He is our *hope*, our *friend*, our *life*, our *all*. I am most happy to acknowledge the receipt of yours, of January 16th. It has just come to hand. It melted us by its tender and pathetic tale of sufferings—the patience, the fortitude, the love and the faith of our much-loved brother; as also by freshening our sympathies for the bereaved widow, the fatherless children, and the afflicted church.

"To this kind letter I hasten to reply, as I am full of cares at home, and am now packing up for a visit to Honolulu, to attend the General Meeting. I cannot, therefore, say half I would, were I at leisure to write deliberately.

"We had heard of your precious husband's sickness, of the amputation, of his recovery and return to Westfield and to the duties of life. He had written me from your own dear home, after your return from Boston; and we were rejoicing that, although maimed,

he still lived to bless his house, to guide his flock, to warn the wicked, and to cheer his numerous friends. We were soon struck dumb on reading his exit, as announced in the papers. Our hearts melted : love and sorrow were there.

"It seems tame to say that I loved your husband. Our union of hearts was like that of David and Jonathan. Our personal intercourse was always the most kind, frank, cordial, and happy ; and our correspondence was not less so. He had a good, a great, and a warm heart. Kind, courteous, amiable, and affectionate, he won the good-will of all.

"His intellect was disciplined, active, vigorous, lucid, and original. His style was pure, elevating, comprehensive, and fascinating. All loved to hear his voice, and all were charmed by his original and often brilliant eloquence. He was also simple and unostentatious—having none of those offensive traits of arrogance and haughtiness so often found in men of talent.

"It may be a comfort to you to feel that your lamented husband has many friends at these islands. He has always been highly esteemed here. I know of no one who disrespects him. I have never heard any one speak ill of him. All remember him with affection. All signed "*Dear Tinker!*" when his death-dirge came over the waters.

"I valued his correspondence, and I sadly feel its loss. It creates a painful vacuum in that department. His spirit was so bland, his heart so warm, his sentiments so generous, his philanthropy so expansive, his theology so evangelical, and his life so blameless, that we knew not how to spare him from our circle. And besides, his face was always so radiant, his disposition so cheerful, his hopes so buoyant, his susceptibilities to friendship so vivid, so tender, so reciprocal, that we *feel* his exit as that of a beloved brother. But I must

not dwell on this theme ; time fails me. God grant that we and all who loved him may do our work well, finish our course with joy, and meet him with all the ransomed in Heaven.

"In a Rochester paper I have read a tender and sweet poem on your husband's death, for which I am thankful. Perhaps I am indebted to you for the paper. I would like to know the author of the plaintive poem.

"I thank you for speaking of all your dear children by *name*. Heaven bless them. How I long to see them. May they remember the counsels and copy the virtues of their lamented father. I will pray for them, and for their widowed mother. *Remember, the widow and the fatherless are God's special charge.*

"I shall be happy to see a memoir of brother Tinker. You ask if twenty or thirty copies could be sold at the islands. I should say one hundred copies would be purchased, at a dollar per copy. I think Dr. Thompson will edit it well. I love him for his kindness to the dead and to you. Will you not *jog* him about that *Bell*? Tell him he is 'baptised for the dead,' and to him is bequeathed all the interest of Tinker and Coan, in the project of the Sabbath trumpet for Hilo.

"Our first-born, Titus Munson, and our daughter Harriet Fidelia, expect to leave for the United States next fall, one for Yale, the other for Bloomfield, N. Y. I hope they will see you and your children.

"Sarah Eliza and Samuel Latimer are with us. We are happy in our children, happy in our domestic relations, happy in our work, and happy in God our Savior. My beloved wife unites in tender Christian sympathy and kindest regards to yourself and children.

"Once more recommending you to the widows' God, I remain your sympathizing friend and brother.

"TITUS COAN."

"HONOLULU, May 24th, 1855.

"MY EVER DEAR SISTER TINKER:—

"On the 3d inst. I wrote you from Hilo, in answer to your letter on the death of your husband. By the date you will see that I am now at Honolulu. Our General Meeting, now called "The Hawaiian Evangelical Association," is in session. Thus far, our meetings have been marked by great harmony and brotherly love, and the spiritual element takes the lead in all things. Half an hour is devoted, every morning, to religious exercises, before the commencement of business. A tender, subdued, and heavenly spirit prevails in these exercises, the savor of which runs through all the day.

"On the evening of the 19th inst., the parents, children, and friends of the mission were collected in the school-house, where we used to meet our beloved sister Tinker, and listen to the fervid eloquence of her excellent husband, to witness the marriage of Oramel Gulick to Ann Eliza Clark.

"How changed our mission since you left us! I had cherished the hope of again seeing you and your beloved husband on these shores, and even in my own dear home at Hilo. But how changeful are all earthly scenes! How transient earthly hopes and earthly joys! How often my heart cries out after my much loved Tinker! How I long for another line from his racy pen; for another thrill from that great moral battery, his warm, beating heart! But his pen is still; his voice is hushed; his great heart has ceased to beat. Thus,

" 'Friend after friend departs;'

"but thanks be to God, *the good can never die*. Dearest Tinker, a short farewell.

"I took the liberty to read your excellent letter in

our Association. You will be gratified to learn the warm and generous response which it called forth from our whole band. All who remember Tinker, love him, and all sympathize with you.

"When I proposed a subscription for the book of biography and sermons, all present were ready to sign for a copy, and some for two, five, six. I take ten copies, and Castle and Cooke each, also, ten. Before I dispatch this, I will tell you how many copies you may send us.

"I have also taken the liberty to draw up the following resolutions on the death of our dear departed brother, to be entered on the minutes of our Association. They were passed unanimously, and I take great pleasure in transmitting to you a copy of them:

"*Resolved*, That in view of the recent dispensation of Divine Providence, in the removal by death of the Rev. Reuben Tinker, once a member of our Hawaiian mission, we do sincerely and deeply sympathize with the stricken and bereaved widow, with the fatherless children, with the church over which he was pastor, and with all who knew and loved him.

"*Resolved*, That we hold in sacred remembrance the name and the person of our departed brother, with whom, for many years, we labored in harmony, and whose gifted intellect, brilliant imagination, glowing eloquence, racy humor, striking originality, cheerful hope, and noble, affectionate heart, have so often delighted us."

"The foregoing resolutions were passed in the Association spontaneously, without debate and without dissent: whereupon it was moved by brother Bishop, and carried unanimously, 'That brother Coan be requested to forward a copy of said resolutions to Mrs. Tinker, by the next mail.' All of which, be assured, dear sister, I am most happy to do, and also

to add the great joy I have felt in the evidences given of the cordial love and respect of all around me for your lamented husband.

"29th—I have succeeded in obtaining subscriptions for more than a hundred copies of the 'Life,' and I think you may venture to send a hundred and twenty-five copies, at a dollar each. Armstrong takes twelve copies, and Alexander, ten. You will therefore consider this as an *order* for the above-mentioned number of copies. . . . My best love to all your dear children, praying that they, with their beloved mother, may meet the departed, the honored father, and the loved and faithful husband, on the heavenly hills.

"In fraternal Christian sympathy,

"Your affectionate brother,

"TITUS COAN."

I have now finished the task which I undertook to do. In the performance of it I have enjoyed a real pleasure, for I have been brought into a more thorough acquaintance with one of the best and purest of men. As I have pored over his remains, the great masses of manuscript which he left behind him—sermons, addresses, essays, lectures, correspondence, journals, jottings—I have been more and more filled with admiration of the man, and with wonder at the little real knowledge we sometimes have of persons with whom we think we are intimately acquainted. How true it is, that the most interesting part of a studious man's life is lived within himself, and in the retirement of his chamber and his closet! What the world sees, and often what very intimate friends see of him, is as nothing, almost, compared with what he is. A life of *Tinker*, to do justice to the subject, should fill a volume. I have been cramped by the narrowness of the space allowed me. I may add, also, by way of

apology for defects in my performance, which to none will appear greater than they do to me, that what I have done, I have done in the midst of many and constant interruptions. Other engagements have pressed upon me daily ; and the work, during a period of some five weeks, has been prosecuted at broken intervals of time, reaching often far into the drowsy hours of night, much to its own detriment, and, I fear, also, to my own. If I have succeeded, however, in placing a monument on my dear brother's grave, which shall serve in any measure to perpetuate his memory, and to diffuse the savor of his many virtues, which his friends will contemplate with even moderate satisfaction, and which shall give assurance to those who did not know him, that another good man has lived, and died, and gone to glory, my reward will be all that I have hoped for, and all that I now desire.

SERMONS.

THE PROVIDENCE OF GOD ILLUSTRATED.

ESTHER, IV., 14.

"Who knoweth whether thou art come to the Kingdom for such a time as this."

THIS text has been read out of respect rather to pulpit usage, than from a design to employ it as the theme of a discourse. My subject is the history itself of Esther, which will be briefly rehearsed, and a few reflections drawn from it for our improvement.

King Ahasuerus reigned over one hundred and twenty-seven provinces, from India to Ethiopia; and to display the riches of his kingdom, and the honor of his majesty, he invited the princes and nobles of Media and Persia to a royal feast, which continued one hundred and eighty days. During the next seven days, he made a feast for all that were in Shushan the palace, in a style of which the record says—the hangings were white, green, and blue, fastened with silver rings; the beds, or couches, were of gold and silver on a pavement of marble. They drank wine abundantly, from vessels of gold. Also Vashti, the queen, gave an entertainment to the women.

On the last of these days, when the king was merry, he ordered the queen to be brought in, that the princes might see her beauty; but she refused to come. Therefore, his majesty the king was angry, and, by the advice of his wise men, an unalterable decree went through the realm, that

Vashti come no more into the presence of King Ahasuerus, and that her royal estate be given to another better than she. And to whom was it given? To Esther. Who was Esther? A captive from Judah; an orphan girl, brought up by her uncle Mordecai, a man who had been carried to Babylon in the captivity by Nebuchadnezzar, and who, at this time, sat as a servant at the palace gate, and while there, detected and exposed a plot formed against the king's life, a record of which was made in the chronicles of the court—a circumstance useful by-and-by.

After this, Haman was placed at the head of the princes, and all the gate-keepers paid him homage as he passed them, except Mordecai, the Jew, who neither bowed nor did him reverence. This seemed to Haman a rank offence, worthy to be expiated by the blood of every Jew in his monarch's dominions. He cast lots to determine on the day of slaughter, which fell almost a year ahead—a delay which operated against him, for, the lot is cast into the lap, but the disposing it is of the Lord. He next went to the king to obtain, for the massacre, his sanction and order, which he could not withhold, after hearing the following pithy speech:—"The Jews are no profit to the kingdom; besides, I will give for their death, ten thousand talents of silver into thy treasury." It was enough—money answereth all things.

Then thirteen scribes wrote letters, sealed with the king's ring, and sent post-haste to every people and language of his vast realm, that, at such a time, they should *destroy, and kill, and cause to perish*, all the Jews, young and old, little children and women. Let all be ready on that day to die. This decree of state was sealed by the king and Haman, with merriment and wine; but the Jews fasted and wept, lying down in sackcloth and ashes. Mordecai sent to Esther a copy of the decree, with a request that she would intercede for her people. Esther returned for answer, "I have not been called into the king's presence for thirty days, and it is death to go before him uncalled, unless he hold out the golden sceptre." Mordecai replied, "Think not that thou shalt escape, for thou art thyself a Jewess; moreover, who knoweth whether thou art come to the kingdom for such a time as this." Then said Esther, "Gather the Jews in Shushan and fast for me; I will go to the king, and if I

perish, I perish." "But thou wilt not perish or survive alone—for on thy failure or success depends the welfare or the woe of all thy people." She presents herself to the king. She stands accepted in his presence. "What is thy request, Queen Esther; it shall be granted, though it cost half of my kingdom?" "If it seem good," said she, "to the king to grant it, let him and prince Haman come to my banquet." They came. "What, Queen Esther, is thy request?" "If," said she, "I have found favor in the king's sight, let him and Haman come to the banquet which I shall present to-morrow—then will I present my petition."

That day, Haman left the palace with a glad heart; but he became indignant at the gate, for Mordecai was there—that Jew—who neither rose nor bowed. Yet he refrained himself and came home, called his friends, and Zerith his wife, and told them of his glorious riches, and the multitude of his children; besides, "I am minister of state; the queen let no one come to her banquet to-day but me and the king, and she has invited me and the king to-morrow! Yet all this availeth nothing, so long as I see Mordecai the Jew sitting at the king's gate!" Then said his wife, "Let a gallows be made, seventy-five feet high, and, to-morrow, speak to the king to hang Mordecai on it." The idea pleased Haman, and the gallows was made. On that night, the king could not sleep, and he commanded the records to be read; and it was found that Mordecai had saved his life from the hands of violence. "What honor," said Ahasuerus, "has been done to Mordecai for this?" "Nothing has been done, my lord." "Who is in the court?" "Haman is there." "Let him come in." So Haman came in. But before he had time to ask permission to hang Mordecai, the king inquired—"Haman, what shall be done to the man whom the king delighteth to honor?" Now is my chance, thought Haman, the king will delight to honor me. So he answered—"Let one of the king's most noble princes dress that man with the king's apparel, and put on his head the king's crown, and set him on the king's horse, and bring him through the city, and proclaim before him—'Thus shall it be done to the man whom the king delighteth to honor!'" Then said the king to Haman—"Haste thou, take the apparel, the crown, and the horse, and do to Mordecai the Jew sitting at the

gate, every whit thou has spoken—fail in nothing.” It was done as he commanded. Mordecai is not on the gallows; he sits again by the gate. Haman has forgotten the feast, and gone home with a heavy heart, to tell his friends how it speeds with his fortunes. But while the story is on his lips, a servant hastens to bring him to the banquet. Here the question is again asked—“What is thy petition, Queen Esther? it shall be granted thee; and what is thy request? it shall be performed to the half of the kingdom.” “My petition, O king, is, that I and my people may live; for we are sold, I and my people, to be destroyed, and to be slain, and to perish.” “Who is he, and where is he,” said the king, “that durst presume in his heart to do it?” Esther replied—“This wicked Haman is the man!” The king ordered to hang him on the gallows he had prepared for Mordecai, and that Mordecai be minister of state, instead of Haman. Then were letters written to all the provinces, authorizing the Jews to defend themselves on the thirteenth day of the twelfth month, which they were not slow to do; for they slew of their foes in the provinces, 75,000, and in Shushan, the palace, five hundred. And on the 15th they rested, and it was a day of rejoicing, observed yearly, to commemorate their deliverance, much as Americans annually remember their country’s freedom.

From this interesting portion of sacred history, I remark—

1. God employs the passions of men in the government of the world.

The *vanity* of Ahasuerus prompted the feast and the order for Vashti to come in; Vashti’s *pride* caused her disobedience and consequent rejection. The king’s *love* to Esther was the ground both of her elevation and success in pleading for the Jews; the Jews were in jeopardy from Haman’s *pride* and *anger*, the indulgence of which led to his overthrow. So likewise the *hatred* of Joseph’s brethren toward him, the *pride* of Pharaoh in the time of Moses, the *envy* of the chief priests, and the *avarice* of Judas in the days of our Savior, all were hinges on which events turned deeply interesting to the Church and the world. Thus it has been since, and thus it is now. And how should it be otherwise, since the passions of men, both good and bad, are the main

springs of action—the good, constraining them to efforts for human welfare and God's glory; the bad, setting them at war with the happiness of their species, and the laws of their Maker. And when we see these last, and worst, flowing in broad and strong currents, spreading desolation and death, kingdom rising against kingdom, and nation against nation, the hearts of even the faithful would fail them, through fear, looking for those things that are coming on the earth, did they not know that God will, by these passions, turn and overturn, till He, whose right it is, shall reign; did they not know that these moral tempests, like the winds and the waves, are controlled by the Almighty, who saith to them: "Thus far shalt thou come, but no further; and here shall thy proud warriors be stayed." "Surely the wrath of man shall praise thee; and the remainder of wrath shalt thou restrain." But while we rejoice that God will bring good out of evil, let no one be, on that account, encouraged to transgress; let him, who indulges sinful passions, remember Haman, and be assured that, unless he repents, he will be disgraced and ruined for ever. Are any of us proud, envious, jealous, revengeful?

II. Another remark from the history before us, is—the providence of God operates in favor of his people.

The destruction of the Jews was settled according to the laws of the Medes and Persians, which alter not—yet the Lord, in whose hand is the heart of kings, and who carrieth the counsel of the wicked headlong, not only saved them, but He turned the whole conspiracy to their account. Nor is this by any means a solitary instance of that sleepless watch which God keepeth over his servants; for, of old, when there was only one pious family on earth, that family must be housed at home in the ark, before the flood could be poured out; and Lot be transferred to Zoar, before the destroying angel could cast one thunderbolt on Sodom. Israel went forth from Egyptian slavery by a mighty hand—kings were rebuked, and nations cut off for their sakes—God walked with his children in the burning furnace, and rested with them in the lion's den. And from the time of the ancient worthies, who escaped the edge of the sword, waxed valiant in fight, and put to flight the armies of the aliens, to the days of the Apostles, who trod on scorpions, and

drank poison unhurt, the arm of the Lord hath defended them. I do not say they have always escaped miraculously, nor been always saved from the hand of violence. So far from it, Christ taught his disciples to expect manifold persecutions, and how truly, the blood of ten thousand martyrs bear witness. But, connecting eternity with time, they viewed their sufferings as merciful visitations, counting it all joy and glory to endure hardships for Jesus' sake. We look not now for miraculous interpositions, yet we do look for help from the same over-ruling hand which saved the Jews; and we confidently expect it will continue to work the salvation of the saints till the last one of the line reaches Heaven. And this, my brethren, is a most consolatory truth to all Christians in this state of trial; and especially is it so to the ministers and missionaries of the cross, who, in the faithful discharge of their duty, will often have nothing else to cling to but the arm of Providence, and their entire wealth be found in the promise, "All things," however adverse they may seem, "work together for good to them that love God."

"Ye fearful souls, fresh courage take,
The clouds ye so much dread,
Are big with mercy, and shall break
In blessings on your head."

The Lord provides for his people. And how should it be otherwise, for He says, they are his portion; the lot of Jacob is his inheritance? He hath graven Zion on the palms of his hands. Yes, the world is upheld for the Church; for, except the Lord of Sabaoth had left us a seed, we had been as Sodom, and made like unto Gomorrah. The impenitent are not only permitted to live on the Church's account, they are actually employed in promoting her interests, as Haman was, though they mean not so, neither doth their heart think so; "and after that they go to the dead."

III. A third remark derived from the history before us, and sustained by it, is,

Divine Providence ever operates against the wicked.

Haman was an enemy to God and his people. He decreed the destruction of the Jews; but there was a decree in Heaven the reverse of his—that the Jews should live, and Haman die; and this took effect, as it is written, "The

counsel of the Lord that shall stand." The same fact will be found in the history of all the past. Cast your eye up the current of time, and you find it strewed with the wrecks of the wicked, and their devices. The time would fail us to speak of Pharaoh and Korah, Saul and Absalom, Senecharib and Belshazzar, Herod and Judas. These all wrought wickedness, hated the Church, had God for an enemy; they were, therefore, snared in their own nets; they fell into their own pits; they are gone to their own place. Providence is against such men and measures now, and will continue to cast them down, whatever shape they assume—whether they steal into the Church, in the guise of friendship, as the serpent did into Eden, or whether they gird on the harness for the great battle, when the fowls of Heaven and the beasts of the earth shall be invited to the supper of the great God, to feed on captains' flesh, and drink the blood of kings. Divine Providence must operate against its enemies, or the universe go to ruins. But who is he, or where is he, that dares presume to be the enemy of God? Every individual in this assembly who is not his friend. Oh, it is a fact, certain as it is alarming, Providence is against every soul who hears me, who is not a sincere Christian. It may not seem so now, your plans may all succeed well—Haman's succeeded well for a time—but even in prosperity, how often is it true—all this availeth me nothing, so long as others are more prosperous than I am, or more honored than I am; so long as Mordecai will not do me reverence. But suppose you are not disquieted with envy, that you lay no snares for others, but that you are amiable in your temper, honorable in your dealings, and faithful in the relationships of life. The young ruler was all this, but he was not a Christian—and, remaining so, Providence was against him, and he failed of Heaven as entirely as Judas. "He that is not with me," said Christ, "is against me;" and he that is against Christ must change, or perish. Mistake not in this matter, I pray you, because Providence at present smiles on you in your worldly enterprises; for we cannot always judge of the designs of Providence from present appearances, which is the fourth remark I would make from the subject in hand.

IV. We cannot judge of the ultimate designs of Providence from its present aspect.

As we have already seen in our history, Esther is one day an orphan captive, the next, an illustrious queen; one hour Mordecai is a poor despised gate-keeper, about to be hanged—the next hour he rides through the city in kingly honors, and becomes prime minister of state. In the morning, Haman stood on the pinnacle of earthly glory; in the evening, he hung on the gallows. The Jews were to have been slain on the 13th of the twelfth month, but it was seventy-five thousand five hundred of their foes who were that day corpses.

“God moves in a mysterious way,
His wonders to perform.”

Who, with his eye on the present page of Providence, can read the following page? *Patriarchs* could not; for I hear Jacob saying, “All these things are against me.” What things? The very ones which befriended him. *Kings* could not read it; for I hear David saying, “I shall surely perish by the hand of Saul.” But David was on the throne for forty years after Saul was in his tomb. *Prophets* could not read it; for Elijah complaineth, “I only am left: and they seek my life to take it away.” He only left! There were seven thousand then in Israel, who had not bowed the knee to Baal. *Apostles* could not read it. Hear them on the way to Emmaus, saying: “We trusted that it had been He which should have redeemed Israel; but it is now the third day since He died.” Yet this language was addressed to the ear of Israel’s risen Redeemer!

When, my brethren, we have before us the other records of the past; when we look at the events which have transpired before our own eyes; nay, when we look merely at our own individual history, it were perhaps like beating the air, to prove to you a point so obvious as this, viz.:—that we cannot judge from the present what is on the page of the future. In other words—to prove to you that we do not know so much as God does. Ah! we know not what a day shall bring forth.

“Blind unbelief is sure to err,
And scan His work, in vain;
God is His own interpreter,
And He will make it plain.”

Shall we, then, conclude, because often in this world there is one event to the righteous and to the wicked; because we know not what shall be on the morrow; because God destroyeth the hope of man; because, when we look into the divine administration for the reasons of this and that, our wisdom is folly, and our light darkness, shall we hence conclude that the moral world is a chaos, and that the reins of the universe are in the hands of chance? Not at all. We have a sure word of prophecy, to which we do well to take heed as to a light shining in a dark place. And we may gather much from the dispensations of Providence itself; for God is known by the judgment which he executeth; and, with events behind the cloud, faith is contented in the assurance that what we know not now, we shall know hereafter. But this we know now: Divine Providence, whatever its aspect may be, operates in favor of its friends, and against its foes. Say ye to the righteous, it shall be well with them; but woe to the wicked, it shall go ill with them. As to the particular events, prosperous or adverse, which shall help the saints to Heaven; or what amount of good or ill shall be furnished to those who walk the broad road; and how the greatest glory to the Most High shall be secured on this troubled ball of earth, let God himself be judge. "Just and true are Thy ways, O Thou King of Saints."

Allow me, in concluding this discourse, to advert to the inconsistency, as well as folly of those who sit in judgment on the Divine administration; and many such there are, who seem to think they could vastly improve the government of the world, if they only had the power. Such, living in the days of Esther, would have found the dispensations of Providence out of sorts, an ample field on which their superior wisdom might expatiate. Should any of this description be present, suffer a word of expostulation. When you employ an advocate to plead your cause at an earthly tribunal, you acknowledge by that act your own ignorance and his superior wisdom in human jurisprudence. When you call a physician to your bedside, you do it because he is supposed to know what is suited to your case, and you know it not. And if I ask, "Why, Sir, do you commit your life and estate to these men?" your reply is, "Because they know

what they are doing." So, too, when you witness the astronomer calculating eclipses. You may not perceive any reason for a single figure he makes, or line which he draws; yet you do not call him a fool; you say, "He knows what he is about;" and you bow to his superior intelligence by watching the sun and the moon at the hour of which he has spoken. When you see one constructing a complicated machine, you cannot, perhaps, tell the name of any one spring or wheel,—much less perceive the connection and consistency of the whole; and yet you do not pronounce the artizan mad. You say, "He knows what he is doing;" and you bow to his superior skill by embarking your wealth in the successful result of his labors. But is it indeed true, that men know what they are doing, and can receive no more light from your counsel, than the sun from a burning rush? Men who, in respect of intelligence, are born like the wild ass's colt, and are creatures only of a moment: your wisdom folly to them! This true! And can it be true, too, that the infinitely wise God needs your counsel in governing the world? If not, why do you complain of the seasons, that the rain is too often, or the sunshine too unbroken? If not, why do you censure the lightning that it burns your barn, or the hail that it cuts down your wheat, or the murrain that it kills your cattle? If not, why do you find fault with death for smiting the young and the good, while the wicked and useless live to be old? In short, why are you dissatisfied with any of the dispensations of Providence? In these complaints you in effect say: "God does not know what He is doing! O that I were made judge in the universe; men should come to me, and I would do them justice!" What! shall mortal man be more just than God? Shall a man be more wise than his Maker? If not, why do you wonder that the law of God is so strict, and its penalty so heavy? If not, why do you wonder that God did not give His Son sooner to redeem the world from the law's curse, when the wonder with angels is, that He gave Him at all? If not, why, since Christ has been given a ransom for all, do you complain that God does not save all men, especially you, when the marvel in Heaven is, that one sinner should ever arrive there? If not wiser than God, why do Christians, when provoked with their corrupt hearts, wonder that God lets the flesh lust so against the spirit; that he does not

sanctify them entirely, and make them like angels in an hour ; when the wonder is, that they are kept out of perdition for one moment ?

My hearers, he that dictateth to the Almighty is not only inconsistent, he is unsafe—his soul is in peril. Esther, the queen, the king's dearest friend, went tremblingly to the throne of her husband, and besought his clemency for the innocent at the hazard of her life. "If I perish, I perish!" Shall the *enemies* of the King Eternal rush to His throne, and demand a reform in His government? Will He extend to them the sceptre of mercy? Nay; He will whet His glittering sword, and His hand take hold on vengeance. Let the potsherds strive with the potsherds of the earth; but woe to the man that striveth with His Maker. Who is he, and where is he, that dare presume to do so? Every individual in this house, who is not the friend of his Maker; for, if not a friend, he is an enemy; and if an enemy, he must humbly submit and live for ever, or assuredly perish. God is true and almighty. "Now consider this, ye that forget God; lest He tear you in pieces, and there be none to deliver."

GOD'S WAYS, GREAT.

ISAIAH, LV., 8, 9

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the Heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

THE counsels and the works of the Eternal are a great deep; His judgments past finding out. But while "it is the glory of God to conceal a thing," and often to dwell, as it regards his creatures, in the thick darkness; He is pleased also to reveal himself to us—to lead us by the hand, to speak to us, to teach us his ways, and to cause his face to shine upon us, that we may be saved. The chapter in which our text is found, is one of great beauty—full of mercy and good fruits to penitent sinners, who, if they forsake their unrighteousness and turn unto the Lord, shall find mercy, and receive an abundant pardon—a pardon which they could not expect from men—one surpassing all earthly example; but one which they may nevertheless expect from God, for saith he, "My thoughts are not your thoughts, neither are your ways my ways. For as the Heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

But not at present to confine our view to the elevation of Jehovah above mortals, in the exercise of his compassion, we will take a more general range, and refer you to several points, in which God is in Heaven and we upon earth, or in other words, in which He differs immensely from us.

By the "*thoughts*" of God, we may understand his designs, purposes, and plans; and by his "*ways*," the measures which He employs to carry those designs into effect, or by which He executes his decrees. In these things God differs from us as the Heavens are higher than the earth.

I. One difference between God's thoughts and ours, is found in the fact, that in God's thoughts there is no succession. With us, about one thought at a time is all we can entertain; it is a question whether we think of two things at once, but at most, only a few at the same moment. With us, one thought suggests another, one is an effect of which a preceding is the cause; and while, from the constant activity of our minds, a multitude of thoughts, in the course of years, have been entertained by us, they have passed successively along as way-farers, rather than remained in a settled state of permanent occupancy. And it is not possible for us to conceive how so many ideas as we have cherished, from infancy to the present time, could be all present together, and contemplated at the self-same instant. But our thoughts are, in number, as the drop in the ocean, compared with the innumerable thoughts in the mind of God, who has, from eternity, contemplated every event, and been acquainted with the imaginations of the thoughts of every heart of men and angels, of which they have as yet been conscious, or shall be, during an eternity to come. And not only are all these known to Him, as they transpire, but they are all known to Him at the same moment, and every moment; He has no new thought added—no old one lost—not a part is entertained to-day, and a part to-morrow, but all at the same time, at all times. God's thoughts are one *eternal now*, "the same yesterday, to-day, and forever." In this respect, then, the thoughts of God differ from ours, his ways from our ways.

II. Not only is there no succession of thoughts in the Divine mind—there is to them no limit—they embrace all things.

It has been remarked already, that all other minds are known to God; so, too, are all the objects which exist. Every one of the millions and millions of worlds, which he has formed, are objects of his regard; and not each of these worlds as a whole, but there is not a sand, not a particle of

water, or breath of air, not a leaf, not an insect of which there are thousands on a leaf, thousands too minute for us to see, and as many more in every drop of water—none of these but occupy the thoughts of God. He gave them their being, He continues it, and takes it away; and their entire history was, and is, and will be always before Him. And what is true of past and present objects, is equally true of those which shall hereafter exist; they are in their entire length and breadth—in their multitudes, relations, and actions, ever present to his mind. This, to us, is incomprehensible, for we are creatures of yesterday and know nothing; and what we do know, we know imperfectly—we see only in part, we have everything to learn, our minds are weary with the contemplation of objects which stand at our side, and address our senses; and, with all our boasted locomotion on the surface of the earth, we are only as insects which have never travelled beyond the leaf on which they were born. Therefore, when we in our ignorance ask—“How canst thou, O Lord, know all beings and keep every event open and naked to thy view, in thine illimitable universe?” The response is—“Because my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.”

III. Another difference between the thoughts of men and of God, is the constancy of the one, and the inconstancy of the other. Our thoughts, like the wind, are whirling about continually, we are of one opinion to-day, and another to-morrow; and we need not be blamed for that, for we have new light, other facts, or a new stand-point from which to look at the same facts. We often cannot make up our minds, we know not what to think; and the mortal who never changes his mind, is very stupid and very stubborn; for, from the imperfection of our state, the limited nature, and succession of our thoughts, we must not, we cannot continue of the same mind; the constancy of our thoughts must be the constancy of change.

But it is not so with the thoughts of God. He has no new light, for all the light is forever in his eye. He learns no new fact, for there is no fact new to Him, who has known the whole from eternity. He cannot be of two opinions, for there are no two sides of a subject presenting themselves

successively to his consideration. For these reasons there is no succession or limitation to his thoughts, and since there is no succession nor no limit, there can be no change. He is, He must be, of one mind, and none can turn Him. While, then, the minds of men are changeable, with Him is no variableness nor shadow of turning, and in this respect—"My ways are not your ways, nor your thoughts my thoughts," saith the Lord.

IV. Another difference between God's thoughts, purposes, and plans, and ours, is, that he is never disappointed. The result is always the one he intended; for he has never pursued anything which it is not best should be accomplished; He works all things after the counsel of his own will—the agencies employed, He creates, controls and directs; and seeing as He does the end from the beginning, He uniformly secures the end designed, which is his own glory, an end the highest and the best, one that shall not be frustrated, one in which He cannot be disappointed, for, saith He—"My counsel shall stand, and I will do all my pleasure." God is a stranger to disappointment.

But it is far otherwise with us, frail, short-sighted, impotent, and crushed before the moth. We form and prosecute plans with fond anticipations which are never consummated; we entertain high hopes in regard to our children and friends, which are never realized; we repose strong confidence in favorite men and measures, only to find how true it is, they make our expectations vain, and disappoint our trust. Presuming on long life, we meet an early grave; placing our lips to the cup of pleasure, the draught proves to be wormwood; stretching out our hand to seize a crown, we grasp a thorn or a bubble; reaping for a harvest of wealth, we gather into our garner the sheaves of poverty; and running for the prize of honor and renown, we reach the goal of infamy and shame. Haman on the gallows, Napoleon in exile, and Professor Webster in the criminal's cell, are examples of the disappointment of human expectations; and, though eminent examples, they lie not alone, thousands cluster around them, and sympathize with them in their ruined hopes, as the smaller trees of the forest are bowed beside the towering ones, upturned sheer by the same desolating tornado. Yes, my hearers, we plan our voyages—we build the staunch ship, and rig and man her well, and send her on a prosperous

voyage to the land of spices and of gold—we anticipate her successful return to pour into our treasury all that heart can wish, and to set us among princes; but that ship does not come—it is never seen again, her treasures are in the caves of the ocean, and the mariners sleep there with them, till the Heavens are no more, and the sea gives up her dead. Alas, our thoughts and ways terminate in disappointment. Disappointment is the bay in which our boats lie resting on their shadows; disappointment is the terminus of our road; disappointment is the point where the cars come in collision; and disappointment is the name of that chamber in which we meet with death. There, so far as this world is concerned, (and the thoughts and ways of most men look not beyond this world, for they have cast no anchor within the veil)—there, in the chamber of death, all their expectations, which have not been previously blasted, perish; there, their ways and thoughts are lost in an endless and irretrievable disappointment. What a contrast is this between us and God! What a difference is this, that so many of our thoughts and ways should end in disaster, while not one of God's thoughts and ways, which fill the ocean of eternity—not one of a number infinite upon infinite, not the least one of them all has failed to turn out according to his expectations with so much of variableness as the shadow of a shade. Truly, then, it is affirmed, in the Word of our God, which shall live for ever: "My thoughts are not your thoughts, neither are your ways my ways," saith the Lord.

V. And this truth receives further confirmation, if we consider how different are the ends pursued by God and men when the same events are concerned, and the same means employed. Take, as an instance, the selling of Joseph by his brethren into Egypt. They designed in it their brother's degradation: God designed by it Joseph's renown. They meant it for evil, God for good. They intended by it to frustrate the accomplishment of his dreams, God to fulfil them. They sent him into bondage to be rid of him, and to see him no more. God sent him to preserve much people alive, and to be a temporal Savior to his doting father and to his envious brethren. In the same act, how different their thoughts and God's, as to the end to be accomplished. So, too, in the case of Senecharib, when he made war on the

nations; it was, on his part, with a view to gratify his ambition or revenge, his covetousness or pride; while God employed him as his whip to chastise them, his axe to hew them, and his jaw to divide them asunder. And this diversity of thought, in pursuing a different end by the same events, is yet more strikingly displayed in the history and death of Christ. Judas betrayed him for money; the chief priests prosecuted him from malice; Pilate sentenced him from a desire of popularity; and Satan instigated them all, in order to promote the interests of his kingdom—these were their thoughts and ways in bringing the man Christ Jesus to the cross; while God's design in it was to make an atonement for the sins of guilty men, and to offer in Christ's name pardon to the condemned; and in hanging him on the tree, we are assured that they did nothing to the holy child, Jesus, but what God's hand and counsel had afore determined to be done.

So now, we design one thing in our actions, and God another—we have, by the events in which we are concerned, one end in view, and God another, which shall not fail of accomplishment; for whatever may become of the devices in our hearts, the counsel of the Lord shall stand. The British may open a door through the walls of China to carry in opium, and God may use it as an entrance for the Gospel; and the conquest of Mexico by American arms may have been achieved to extend the area of slavery, and at the same time turned by Providence against the extension of that system, and the prevalence of Romanism; and by inducing free and Protestant colonies to possess the land, extend the influence of Christianity, and hasten the latter-day glory; "For your thoughts are not my thoughts—neither are my ways your ways, saith the Lord."

VI. Again, God's thoughts are not ours in the estimate which is put on the objects and events that stand related to our happiness. He employs a discipline which we should not prescribe; He places us in situations we should not select; He leads us in paths we should not have chosen; He lays on us sickness when we should prefer vigor; He takes away by death those whom we cannot spare. That which we deem of the utmost importance to our happiness, He regards as detrimental to it; and to save us from our sins, and pre-

pare us for usefulness and everlasting felicity, He passes us through the furnace of affliction, where, instead of being destroyed, as we thought we should have been, He designs and secures our improvement, as the gold which is seven times purified. In how many things where our own personal happiness is involved, do we find that the ways and thoughts of God are different from ours.

VII. So, too, in the general events which occur in the providence of God, in his administration of the world, and the operation of his grace—these are to us often dark and mysterious. Were we to make and govern a world, our plan would be different. We would leave out all the deserts and the marshes, make more land and less ocean, and fewer mountains and deserts. We should not plant it with thorns and thistles, and stock it with venomous reptiles, noxious insects and furious beasts. In a word, our ways would not be God's ways, nor our thoughts God's thoughts. And we do not understand why sin entered this world with its abominations and its woes; we could not have thought of being delivered from our guilt by the death of the Son of God; and, since He has died, it seems strange in our view that the news of this salvation is not proclaimed in the hearing of all the lost; and we wonder that among ourselves, where it is known, so few, perhaps not one in five, are by the grace of God made wise unto salvation; and of those, to whom God imparts a heavenward tendency, how slowly they go, how imperfect they are, what a conflict they have with those corruptions which might so soon be subdued by Omnipotence. And then, as all must die, what a strange work, in our judgment, does death do in taking the young, the beautiful, the wise and the good, and leaving the ugly and the vicious to become old, and to curse the earth. God's ways in these things are not ours: they are very deep: his thoughts are not ours: we cannot comprehend them.

VIII. And not only are God's ways and thoughts different from ours; they are high above ours, as the Heavens are higher than the earth. Look at the Heavens. The stars are untold millions; many of them are so remote that their swift light cannot reach the earth for ages. All the worlds which human eyes have discovered with telescopes, are only a few of the vestiges of creation, standing, or rather rolling, in the

suburbs of immensity. Now, as the entire universe is greater and higher than this small, low earth on which we tread, so are the thoughts of God, who planned these innumerable worlds, and his ways, too, in which he goes out among them, and rules over them, and glorifies himself in them, higher than ours; and by just as much as the power of God in making all these, and his presence among them all at the same time, and his knowledge of everything in them, surpasses our presence, power, and knowledge, so do his wisdom, his truth, his justice, his love, and his mercy, exceed all that you find of these attributes among mortals. And it was in reference to his surpassing mercy that the comparison in the text was made; and for that are we specially thankful, for in it are we deeply concerned, inasmuch as we are poor, polluted, rebellious sinners against the mighty Maker, Lord of Heaven and earth. Rebels as we are against the glorious God, it is of his mercy that we perish not, because his compassions are infinite; and fearful as it is to fall into the hands of the living God, we have less to fear there than elsewhere, and unite with David in saying, "Let us fall into the hands of the Lord, and not into the hands of men;" for his loving-kindness and the multitude of his tender mercies surpasses ours as the Heavens are higher than the earth. Cast yourselves, then, on that mercy. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon; for my thoughts are not your thoughts, neither are my ways your ways, saith the Lord. For as the Heavens, &c.

In bringing this discourse to a close, may I not presume that you will concur with me in the remark, that, since God's thoughts and ways are so much higher than ours, it is criminal indeed in us to arraign Him at the bar of our reason—to prescribe to Him his course, to murmur at his dispensations, to reject his counsels, to alter his Bible, and to sit in judgment on his acts; we, who are nothing and vanity.

"Behold! He puts his trust in none
Of all the angels round his throne.
Their natures, when compared with his,
Are neither holy, just, nor wise.

"But how much meaner things are they
Who spring from dust and dwell in clay?
Touched by the finger of his wrath,
We faint and perish like the moth."

Again: Since the thoughts and ways of God are so high and extensive, so good and merciful, we ought not to forget Him, to feel independent of Him; but we should acknowledge Him in all our ways, implore his guidance and blessing on all our enterprises, and inquire in regard to all we do what is the mind of the Lord concerning it.

Again: In a universe so vast, ruled over by a Being whose thoughts and ways are high as heaven, and broad and deep as immensity, we are not to presume that we are his friends because his providence favors us, or because He employs us in his work—in the accomplishment of his plans; for there is not a sinner, nor a fallen angel, who has not work to do for God. A minister may preach so as to save others, and be a cast-away himself. Jehu, and Sennacherib, and all tyrants, are God's agents. Judas, as well as the other Apostles, had work to do in the process of the world's redemption. He did it, and went to perdition. And many have now wealth, power, and talents, which will be employed, though they may not intend it, in executing the Divine plans. But it will not follow that they shall be saved; for they will perish, however favored now, if they do not repent and love God.

Again: We must not be surprised, since God's thoughts and ways are so vast, his understanding so infinite, and his kingdom an everlasting kingdom, that the wheels of his providence move high and dreadful, rolling over the hills and they tremble, touching the mountains and they smoke. He yokes the whirlwinds to his car, the lightnings are his messengers, He rides on the storm, He overturns thrones, and drives asunder the nations.

"Ye nations bend, in reverence bend;
Ye monarchs wait his nod;
And bid the choral song ascend,
To celebrate your God."

Again: In this contemplation of the Infinite God, you, my hearers, must see how safe are God's friends—how they

need not fear, though the seas roar, and the Heavens are on fire; for they know that God has bound up their interests with his own, and that all things work together for their good who love *Him* who worketh all things after the counsel of his own will.

And now, let me ask—What new and wonderful scenes, my hearers, are we not destined to witness, in the future development of God's thoughts to us and others, and in the further advance of his ways and goings forth, which have been of *old*, even from everlasting, and which shall be everlastingly *new*? Why we sometimes feel, in consequence of what is occurring to our observation in these passing years on this small earth, as if we could live here forever, and as though death were a more terrible foe to us than he could have been to our ancestors who died without the sight or expectation of what we have lived to behold? But we have seen little yet, compared with what remaineth to be unfolded. The wonders in this world have but just begun; the triumphs of science and art over matter are yet in their rudiments; and the light of Christianity is as yet the dawn of the morning. The Word of the Lord is to run; his knowledge to fill the earth, as the waters the seas; and nations are to be born in a day; and the crown of all the earth to be placed on the head of the Redeemer. And in the future life of the Lord's ransomed, what heart can conceive the glories that shall break on their vision, and the joy which shall ravish their souls, and the wisdom that shall accumulate in their minds, as they dwell in the eternal years; and behold the unnumbered thoughts and ways of *Him* who is wonderful in counsel and excellent in working—whose thoughts and ways are higher than ours, as the Heavens are higher than the earth. To whom be ascribed honor and glory, dominion and power, blessing and praise, for ever. Amen.

THE FIRST LAST, AND THE LAST FIRST.

MATTHEW, XIX., 30.

"But many that are first shall be last, and the last shall be first."

IT is well to look at the connection in which a text stands, and the circumstances in which it was uttered; for thus we may ascertain the mind of the speaker, and the design of his speech.

The words just read are those of Christ, and if you will read the chapter of which they are the last verse, you will find that children had been brought to him by their parents that he might bless them, which he did, notwithstanding the disciples rebuked those who offered them, as if the infants were too young and unimportant to be regarded by the Lord of all; but the Lord of all taught them, that of such was the kingdom of Heaven, while not many noble are called, as saith the Apostle. Then came a rich young ruler running to him, kneeling before him, asking with solicitude what he should do to inherit eternal life; receiving the infallible direction by which eternal life might be his, then rejecting it, and going sorrowfully away, because he could not have both his wealth here, and treasures in Heaven. This led Jesus to exclaim: "How hardly shall the rich be saved: it is easier for a camel to go through a needle's eye," at which the disciples were much amazed, but not altogether discouraged, so far as they were personally concerned, for they had forsaken all and followed him, as he had directed the young ruler to do; and, asking what they might expect in re-

turn, he assured them that they, hereafter, should sit on thrones as judges of the twelve tribes of Israel, and that any one who should renounce the friendships and the possessions of this world, and for his name's sake become poor and deserted, should have, even in this life, a hundred fold, and in the world to come, life everlasting. And this need not surprise them, that the rich should be poor, and the poor rich; that the little children should be in the kingdom of Heaven, and the ruler out of it; that themselves, who had forsaken all, and were of no account in the halls of judgment in Jerusalem, should sit on judgment thrones in Heaven; for there are, in the arrangements of God's providence and grace, many of the first who shall be last, and many of the last who shall be first. And this, lest it might seem to need some vindication against the charge of partiality or injustice, He proceeds to illustrate by a parable of a householder who early went out into the market-place, whither those who wished employment resorted, to hire laborers to cultivate his grounds; and when he had hired a number, at six o'clock in the morning, and agreed to pay them a penny (a denarius, fourteen cents), each for their day's work, he sent them into his vineyard; and at nine in the forenoon, and at mid-day, he found others unemployed, and he said to them, go work for me, and what is right I will give you, but no sum was fixed upon; they trusted to the integrity of their employer. At three o'clock in the afternoon, and at five o'clock, when only one hour for labor remained, he hired others with no stipulated reward, but simply the assurance that they should be honestly compensated. When the day was done, the workmen were called together for settlement, and instead of paying first those who were hired first, and they departing in peace, ignorant of what the others received, the last were first paid, each one a penny, those who had toiled one hour; those who had wrought three hours, and six, and nine, and with whom no definite bargain had been made, they each received a penny; but when those who had been laboring all day long, from sun-rise to sun-down, and had borne the burden and heat of the day, came last to be rewarded, they thought they should have been paid more than the others, for they had done more work; but they received the sum promised to

them, a penny each. Of this they complained, as though they had been wronged. But the householder expostulated with them, saying to their spokesman: Friend, I do thee no wrong; didst thou not agree with me for a penny? Take it, and go thy way: I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good? So, adds the Savior, "*So the last shall be first, and the first shall be last, for many be called, but few chosen.*" This illustrates the kingdom of Heaven, God calling men into it, and assigning them their reward; the goodness of God in the arrangements; and also the disposition, which exists in men, to complain of the great and good Sovereign of the Universe.

Let us, then, in the first place, look at the FACT, that the *first* are *last* and the *last* *first* in the kingdom of Heaven, or in the religious life, and its eternal rewards—i. e. many who are first in the distributions of nature and Providence shall be last under the distributions of saving mercy; and, on the other hand, many last in the former distributions shall be first in the latter. It is spoken not in respect to *moral character*, for the holy here shall be holy hereafter—nor is it a principle of the divine government invariably adhered to, but what *frequently takes place*—many who are first shall be last—not *all*. Sometimes the first in every external advantage are the first also in piety; but it is often the *reverse*. This the *first last* is the teaching; and, we ask, does it not accord with your observation—is it not in harmony with the actual condition of things?

Look at the persons of *rank*, the first in elevation, office, and dignity, how seldom it is true, that they are eminent in piety. Some there are, but they are wonders—Wilberforce in Parliament; Cromwell at the head of the nation; David on the throne of Israel; Briggs, the present Governor of Massachusetts. Not many noble are called. It is not expected by us that the eminent in rank will be religious, we are surprised when we hear they are so—and that amount of piety which is often found among the low and obscure, and nothing thought of it, would render a president a prodigy, and the one hundredth part of some obscure widow's self-denial would pass in them for unparalleled religion.

And so of the *wealthy*; those first in this respect are not

rich in faith and first in religious zeal. Aid is expected and received from them in sustaining the Gospel, but we do not obtain as much for purposes of benevolence from them as from the poorer classes; and should a rich man give as much in proportion to his means as many an indigent one does, it would be heralded through the land as a most wonderful generosity. A little religion passes for a great deal with a rich man. The rich are not at the prayer-meeting often—they are not at the family altar—they are not going about doing good—generally speaking, they are not—sometimes they are, and then it is noticed as an uncommon thing. The first in wealth, like that young ruler, are last in piety, and late and lingeringly, if ever, in the kingdom of Heaven.

Again, those who excel in *acquirements* and *accomplishments*, *learning*, and *natural gifts*, do not often excel in the graces of the spirit. The philosophers, the poets, the statesmen, and generals, the political economists—to these, for the most part, the things of the Spirit of God are foolishness, while they are revealed to babes; and it is the unlearned and the ignorant who are inquiring after, and impressed with, those things into which the angels desire to look. Not many wise men are called, but God hath chosen the foolish things of the world to confound the wise. In respect to understanding and learning, then, the last are often first, the first last.

And is it not so, too, in respect to religious advantages? Those highly favored with every means of grace, become careless and hardened under them all; while others, cut off from all such aids and left only to the teachings of the Bible, or it may be only a religious tract, find the way, the truth, and the life, and walk therein. And there are congregations where the truth is preached plainly, forcibly, and constantly, to little or no purpose—congregations, where the inquiry made to Israel is appropriate: What could I have done more for my vineyard that I have not done in it; wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? Like Chorazin, Beth, Saida, and Capernaum, they are exalted to Heaven, and yet they do not repent. But, on the other hand, there are communities where they scarce have a sermon in a year, and meet in a log-house or a barn to hear it: and the word enters into their soul, the spirit descends, and many are converted to God. The Hawaiians, where the Gospel has been preached stammeringly, are by

thousands enrolled in the Christian church, while few accessions occur in the most favored churches in this land; while, therefore, it is true, as a general thing, that the reaping corresponds with the sowing, and that where there is most pains-taking in religion, there is the greatest result; it is not always so—the last in advantages are sometimes first in grace, and the first last.

Again—the first in reputation for piety are last in its possession; those who are first in show, are often last in substance—the first in profession, often last in principle. The scribes and the pharisees will not go into the kingdom of Heaven, while publicans and sinners enter. The malefactor repents on the cross, and is carried to paradise, while the chief-priests invoke on themselves and their children the blood of the crucified Christ. The first in the church on earth, may be last and lowest in Heaven, if there at all—they may be the lowest in hell, falling from such a height.

Again—those first in confidence of their good estate, who entertain no doubt of their being the favorites of Heaven, may be the last in the end; they may have no other religion than pride and self-conceit; they may say to others, "We are holier than you are"—they may thank God they are not like the poor publican, and yet all this time they may be ignorant of themselves, and strangers to true religion. While the last in their hope—those who go tremblingly, and who dare not look up to Heaven, and who cry, "God be merciful to me a sinner"—these same doubting and fearful and distrustful ones, shall go on to perfection, and their obscurity be succeeded by the perfect day. And then shall be brought to pass the saying that is written, "*The last shall be first.*"

Once more. Those who are first in religious anxiety and exertions, are sometimes last in the attainment. Have you not known those who seemed to be diligently seeking the kingdom of Heaven, who were at the prayer meetings, and who attended constantly to the means of grace—persons who said, "We know not what to do more than we have done," and yet it avails nothing; and thus, so far as could be adjudged, they continue unconverted, at the door of Heaven knocking, and never entering. And have you not known others careless and irreligious, suddenly arrested in their mad career, and they prayed, "Lord, what wilt thou

have me to do." It was told them what they must do; they did it, and are found valiant for the truth, and hold on their way in spite of the prophesying of all, that they would soon apostatize. Ask them how they obtained religion so soon, while others sought in vain, and they will reply—I know not how it was accomplished; but one thing I do know—"Whereas I was once blind, now I see."

In the various classes mentioned, as it regards the bestowments and distributions of nature and providence, the first in rank, wealth, understanding and learning, religious advantages, reputation for piety, confidence in one's good estate, and anxiety and exertions to become religious, the first in these things are sometimes last in the things of the kingdom of God. Such is the fact asserted in the text, and such the doctrine taught in the parable which was spoken to illustrate the text.

II. We proceed next to a justification of the course pursued, in placing the last first, and the first last. •

1. It was honorable and upright. The householder agreed to pay them a certain sum—the ordinary price for a day's work—he paid them when their work was done, according to the agreement; and any child can see that all was right; not a shadow of wrong. Friend, have you any ground of complaint? Did you not agree to work for a penny?

Are you, my hearers, laborers in the vineyard of God? Have you been there for a long time; have you borne the burden and heat of the day, and has God settled with you already, or do you stand waiting for a settlement—and does he not give you all he has promised? Is he not faithful to his engagements? No doubt of it. Certainly, if you have received as much as you deserved, as much as justice demands, then God's course with you is honorable and upright. Is there one in this assembly who can say, he has done more for God, than God has done for him? Has the toil which you have sustained in his service been more than the return which He has made to you? And, if you were settled with, day by day and hour by hour, on the score of your merit alone; if God should lay judgment to the line, and justice to the plummet, what would become of you? Would you be better off than you now are? Would you have more than

God now gives you? Would not your Maker be justified in saying, "Man I do thee no wrong; I pay thee all thou earnest, all thou couldst expect—all that was pledged—and whether you be last, or whether you be first among mortals, *I am that I am, the First and the Last—the upright and honorable God.*"

2. The course pursued in the parable, by which the first was made last, and the last first, was not only just, but *merciful*. The householder promised some a penny; he gave them a penny, and was just; he promised that he would give others what was right, enough reasonably to satisfy them—no sum was specified—he gave them also a penny, and he paid it to them before he paid the first. He did the first no wrong; he paid those who came latest to the work more than they had any right to expect—he was, to them, *merciful*.

And is not God, my friends, merciful to you? Have you not lived longer in this world than justice would have permitted? Is it not of God's mercies that you are not consumed? Have you not favors every morning and every moment to which you have no claim on the score of merit, and are you not paid all that is right, and more than you could expect, for the work which you do in the vineyard of the Lord? Yes—we belong to the favored class, to those rewarded beyond their merits. We have not wrought from the early dawn faithfully till now—we have begun, if we have begun at all, at the noon, at 3 and 5 o'clock—and yet we are blessed, we have the offers of life, Heaven's portals are opened before us. And whether we are first or last in the bestowments of God's mercy, or the distribution of his providence, it is certain that the Lord of all is of great mercy; and no one can complain if, in its exhibition, the last are first.

3. It is proper ground of joy, and not of complaint, that some are dealt with better than they deserve. The householder, in paying the laborers, treated some of them better than they deserved; he gave them more than they supposed he would; in short, they were, as it is often expressed, very fortunate. Now, it is easy to know why the men hired in the morning for a penny should have rejoiced to see the men hired at the 9th and 11th hours receiving every man a

penny. They needed it. Their families would be more comfortable in consequence of it; the bestowment of a whole penny on them made them more happy than a half-penny would, and the householder was more happy in giving it; and those who went into the vineyard first had all that was pledged, and as much as any—they should then, loving their neighbors as themselves, and delighted with generosity wherever seen, and gratified with gratitude wherever awakened, they should have praised “the good man of the house,” because he was so kind; and said, amen to the arrangement which made the last first, and the first last. They should have thanked the master of the vineyard.

And, my hearers, when we see how God is settling with his laborers every day, and bestowing good on every hand upon others, beyond their desert, and even more than He gives to us, how many occasions we have to rejoice in spirit, and thank God, saying—“Even so, Father, for so it seemed good in thy sight.” Here is a man who has toiled all his lifelong for wealth, and he has his penny, it may be a hundred thousand dollars; and there is a man who has toiled only a year, or only six months, and he has his penny—another hundred thousand. And here is a man who has plodded for learning, from infancy to three score years, and he has a pennyworth of knowledge; and there is another only half as old, and yet equally as wise, he has his penny of wisdom; and there is an old divine, or statesman, or temperance lecturer, long in the pulpit, the bar, and the popular assembly, men who have borne the heat and the burden of the day, and when they speak they have their audience, their applause to the amount of a penny; and there is Summerfield and Gough, who were not known till yesterday, and yet so persuasive to night, that they can scarce make their way to the platform, through the crowd, anxious to hear them—they, too, have a large penny. And here are Peter and John, great among the Apostles, for Christ called them, and they were with him in all his ministry, and at his resurrection—are they not favored men? Yes—but let them rejoice to be outdone by Paul, who was till just now a persecutor of the Church, for God called him at the sixth hour, at noon, and gave him as much work and reward as to those who began in the morning. And, my friends, you find men richer than you, and wiser

than you, and more popular than you; you find children as promising as yours; and you find some who became pious only a few years ago, that are as religious as you are, and more so; and you find God blessing them as much as He blesses you—and for aught that appears to the contrary, He deigns to bless them as much in eternity, and give them as high a seat in Heaven. Oh! what cause for gratitude—for joy—for thanksgiving—that the great Father favors others as much as he does us—that his favors to some surpass the favors bestowed upon us—and that He gives to these last as much as He gives to us, and that He pays them first—so that the last are first, and the first last. O God, thou art good! O, that thy creatures would praise thee for thy goodness, and for thy wonderful works to the children of men.

4. It is a bad heart which can find fault with the Divine sovereignty, in dispensing his favors as He pleases, and in making, if He pleases, the last first, and the first last.

The man of the vineyard was upright, he paid them all enough—he was just to all—to some he was merciful; and all should have rejoiced, and they would if they all had hearts as benevolent as his; but those hired first complained; they said, We have labored more, and we ought to have more pay—you have given those who have worked one hour a penny, we have toiled twelve hours, and should, therefore, have twelve pence, and be the first to be paid. What! does my gift to one man make me indebted to you? Is your engagement, to work for a penny all day, made void, because I please to give another man a penny for an hour? May I not do what I will with my own? Take what is due to you, and go; I will give to the others just as I like. Are you envious because I am generous—is thine eye evil because I am good?

Thus, too, my friends, may not God do what He will with his own? May He not leave the rich to perish, and the men of rank and of wisdom to die, and adopt as his sons and daughters the poor and despised? The master of the plantation has as much as he deserves, and a thousand fold more; and as for religion he has all he wants—for he wants none of it;—is he wronged, if his slave is pious and reigns with Christ, while he excludes himself, and is excluded of God from Heaven? And if you, my hearers, have

the Gospel preached to you every Sabbath; and if the means of grace abound here till you are weary if them; and if you become more and more hardened, and further from the kingdom of Heaven, can you complain if the Sandwich Islanders, the Hindoos, or Caffrarians, are saved by fewer means, and at the eleventh hour, and that they are *first* being taken to Heaven, and that you are *last*, sinking into perdition? Shall not God do what He will with his own? Men do what they will with theirs—and their rights are not so complete as are the rights of God.

And what, my hearers, if you are reputed pious, and are confident of your good estate—and what if you have been anxiously seeking salvation, and using the means of grace with an unsubmitive and an impenitent heart—God does you no wrong; He gives you all you merit—there is not a penny of anything He has pledged to you, but He gives it to you. But suppose your reputation for piety is only reputation, and your confidence of good estate is self-deception, and your attention to means of grace, and your solicitude for your soul, are simply selfishness, and so you have all you deserve; but you fail of piety and salvation. Are you wronged, if your neighbor, who had no pious pretensions and no self-conceit, and for a long time, little care about his soul, are you wronged if he is treated better than he deserves to be, and if he is *first* in the kingdom of Heaven—you *last*, you never? No; the sovereignty of God, his mercy to the undeserving, has wronged no man—it has destroyed no soul, but it has saved many—as many as are saved at all, are saved just by the same goodness which gave a penny for one hour, when it was a sufficient reward for twelve hours. In the sovereign goodness of God to those who have no claim to Heaven is our hope—we have no other—no mortal has any other; and to complain of God for this, for treating many better than they deserve, and doing those no wrong who perish—to complain of this is to exhibit a bad heart; it is to be evil because God is good; it is to murmur where we ought to rejoice; it is to make ourselves *last* in the kingdom of God. We must not dislike this doctrine of God doing what he will with us, and saving whom He pleases, for it is all of it goodness itself; and we must not say it is hard, for it is only salvation undeserved, which it teaches; and we must

not say it is unintelligible, for the subject, as here set forth in the parable, "commends itself to reason and to conscience. It is simplicity itself. Christ makes his appeals to man's common sense, and He makes them in such a manner that common sense in a child can neither apprehend nor resist them. Let it not be again said that the subject is mysterious. If there be mystery here, it is not the mystery of the subject, but of a perverse and unteachable heart," for it is plain enough that the *last* are *first*, and the first last; and it is equally plain that such an arrangement is right and good—it is right that it should be so.

THE TRANSFIGURATION.

MATTHEW, XVII., 1-8.

THE transfiguration of Jesus is among the most interesting and extraordinary scenes of his strangely-eventful life. His divine glory, which had been concealed during his earthly mission, broke through the cloud that had enveloped it; the *Son of Man* was announced the *Son of God*, the "*rejected of men*" proclaimed the *favorite of the Universal Father*. His soul, which was to be exceedingly sorrowful, was filled with joy; his *countenance*, which was to be *marred* more than the sons of men, *beamed with a heavenly radiance*; his garments, which were to be stripped from Him, and divided by soldiers, became white and shining, as no fuller on earth could make them. Instead of the rabble that surrounded Him on Calvary, He was now attended by three favorite disciples; instead of a thief on either hand to feel with Him his sufferings and shame, He had from the upper world the most illustrious of men, Moses and Elijah, to sympathise with Him in his glory. The voice speaking is God's, "This is my beloved son, in whom I am well pleased." Why, then, do we hear this same Son crying soon after in deepest anguish, "My God, my God, why hast thou forsaken me?" What occasioned the wonderful extremes of condition to which Jesus was subjected? *We were concerned in this!* At one time, He was standing in his own place; at another, He was in ours,—in our lot,—suffering in our stead. Everlasting thanks be to Christ for his interest in our welfare—his sufferings and his joys, his transfiguration and his crucifixion.

In speaking further of the change which occurred in the appearance of our Redeemer—for a change in appearance is the import of the word *transfigure*—let me direct your attention to the *time, place, circumstances, persons* and *design*, of that heavenly vision; that meeting of the Son of God and of men.

I. The time. It was near the close of the Savior's life, preparatory to his departure, after He had done and said so much that an opinion might be formed of Him; and hence, in the preceding chapter, He inquired, whom do men say that I am? What opinion is entertained of my character, work, and mission? And not only would He be informed what men in general thought of Him, but,—“What do you, my disciples,—think of me? Whom say *ye* that I am?” Peter replied, “Thou art the Christ, the son of the living God.” This answer was approved. Still the disciples did not understand that He was to die on the cross. And when He spoke of this—of going to Jerusalem to suffer, to be unjustly condemned and slain, they did not see the necessity, nor would they consent to it. They could not think of it; nor could you. No wonder Peter said, “*That be far from thee, Lord: this shall not be unto thee.*” “We cannot even part with thee, much less see thee abused and slain.” Christ then instructed them more fully on the cost of redemption—how it was no light matter to pay it; and how the path from death to life, from earth to Heaven, was not broad and attractive, but narrow, rugged and thorny. He taught them the importance of self-denial, of being not only ready to be crucified, but to carry (as He should have to do his) their own cross to the spot where it would be erected: that a readiness to encounter any earthly evil, however great, was a necessary qualification for those who would reign with Him in future glory. To such sufferings He would reconcile them, by the assurance that life lost for his sake should be saved; and that they, who would flinch in their duty to save their lives, should be losers; and here it was that He put that great question—one of moment to them, and equally to us: “What is a man profited,” &c.

By such considerations, did He prepare them for his death; and also for the sufferings and death which they would themselves sustain, in consequence of their attachment to Him and his.

Now, after this serious and weighty discourse—six days after—He took Peter, and James, and John, and went up into a mountain to pray. This mountain is supposed to be Tabor, to the north of Galilee, a little east of Nazareth, a place favorable for meditation and prayer. Elevated portions of the earth have become more conspicuous for the deeds done on them, than for their altitude. The law was given on Mount Sinai; the ark rested on Mount Ararat; Moses died on Mount Nebo, and Aaron on Mount Horeb; the blessing rested on Mount Ebal, and the curse on Mount Gerizim; the Savior was transfigured on Mount Tabor, died on Mount Calvary, and ascended to Heaven from Mount Olivet. Mountains are a kind of natural mediators between the earth and the skies; the clouds collect on their heads and pay a tribute in showers, which descend and run among the valleys, causing them to rejoice on every side. Some of them are continually burning, with volcanic fires, the altars of the world; while others are forever covered with snow, even in the summer season, and in the torrid zone. But no cloud has rested on any mountain like that which rested on Tabor; no light has gilded their tops like the glory which emanated there from the sun of righteousness; no prayer ascended from any altar, or high place, which was answered more richly; no convention of personages so eminent as these six, and in so eminent a place. Mount Tabor must be a spot which angels love to visit in their journeys; a place also dear to the glorified saints, who, like Moses and Elias, come back from time to time to the world in which they were born.

II. Having thus noticed the time and place of the transfiguration, I proceed to speak of the persons concerned—the individuals composing that small and important assembly. Peter was a Galilean, the son of Jonah, a fisherman. He was persuaded by his brother, Andrew, to become a follower of Christ, and his master gave him the name of Cephas, implying, in the Syrian language, a *rock*. Peter also signifies a *rock*. He was, in the apostleship, a resolute, ardent, and firm man; but in his discipleship, he was rash, impetuous, and unstable; the chief speaker among his brethren, and rebuking even his Lord;—at one time ready to go with Jesus to prison and to death; at another, smiting with the sword

to defend Him; and then again, for fear of a maid, denying Him in the hall of judgment. He was imprisoned by Herod, and delivered by an angel. He retired in the latter part of his life to Rome, where, by order of Nero, both Peter and Paul were imprisoned nine months, then scourged and crucified. We have a further and better memorial of Peter, in two epistles of his in the New Testament, which he wrote to the saints scattered abroad.

James and John were brothers, the sons of Zebedee. Their mother and Christ's, it is supposed, were relatives—cousins, or sisters. She came with her sons to Jesus, requesting that one might sit on his right hand, and the other on the left, in his kingdom. They were called Boanerges, which is interpreted, "Sons of Thunder." Why this appellation was given them is not known, unless because they proposed to call fire from Heaven on the Samaritans, or because they were of a fervid, glowing temperament. James was slain with the sword by Herod in the year 44. John wrote one of the gospels, and three epistles; and, while on banishment on the Isle of Patmos, he received and recorded the Revelations. He was the youngest of the apostles, but lived to the greatest age, 100 years, and is said to be the only one who died a peaceful, natural death. James, John, and Peter, were several times admitted to peculiar favors by our Lord. They were the only disciples who were permitted to be present at the raising to life of the daughter of Jairus; were with him at his sufferings in Gethsemane; and to these, with Andrew, our Savior especially addressed himself, when He made known the desolations which were coming on Jerusalem and Judea. These were the favored men; the honored and useful; the companions of "God, manifest in the flesh," participating with Him in his sufferings, and in his joys. Besides these, there were at his transfiguration two of the renowned ancient worthies—Moses, the law-giver, and Elijah, great among the prophets: the history of each is too familiar to you all to require a particular statement, because too important to have escaped your attention. One had been an inhabitant of Heaven about 1500 years, the other between 900 and a thousand. Both these, like Christ himself, had fasted forty days; they both left the world under peculiar circumstances, the grave of the one

being unknown; and the other, like Enoch, translated. It was an assembly of illustrious characters—the law and the prophets, the gospel and the apostles—all represented, all concentrated, rendering it an occasion of unprecedented interest. The centre of that constellation was the sun of righteousness, the Son of God, the man Christ Jesus, the Savior of Moses and Elijah, of Peter, James and John, and of all who believe in his name. And the invisible One, God the Father was there, furnishing the testimonials on which our belief might substantially rest; his presence being manifested in the cloud, and his voice heard out of it, saying, “This is my beloved Son, hear ye Him. He is no impostor. His claims are just; his life is right; his words are truth; He is worthy of entire confidence; I have sent Him; hear ye Him.”

Moses and Elijah conversed with Jesus, not of the ordinary events of earth, nor yet of the events occurring in Heaven; but on a theme of deepest moment to them, one on which men are slow to speak, an event which awaits all and each of us—the theme was death. The one to die was the Prince of Life. They did not conceal it; they spoke of his decease, which He should accomplish at Jerusalem. They could not say, “That be far from thee, Lord; it shall not be done unto thee;” for they had been in Heaven already some hundreds of years, on condition of Christ’s dying for them at some time; the claim of justice on them had not been cancelled; the blood, without which their sins could not be remitted, was not as yet shed. Much as they might desire that Jesus should be spared the agony of crucifixion, and return with them to Heaven, they could not themselves return thither but on condition of his dying for them, either then or at some future time. Thus, they had an immense personal interest in the sufferings of the Redeemer. Their own salvation, however, was not all that they cared for. They knew that, of every one of Adam’s posterity in Heaven as well as of themselves, it would be true, that they must leave Heaven if Christ should not be offered; once for all, their title to a place there depended on his dying; hence should his heart fail him in accomplishing what He had undertaken in their behalf, they must lay aside their harps, their crowns, and robes, and palms of victory, and leave their pleasant, blissful

home in paradise, where they hoped they should stay forever, and be handed over to justice, to exile, and death; to companionship with the apostate angels and incorrigible and impenitent men. And O, what a change would that be in the condition and prospects of those who had entered into the rest that remaineth for the people of God. Nor was this all. The hopes of a great multitude not then born, of every tribe, tongue and nation, depended also on the question of the decease which Christ should accomplish at Jerusalem. The question of our salvation—the possibility of it was there; for our eternal well-being, no less than that of Moses and Elijah, Peter and John, depended on Christ's dying. Wonder not, then, that his heavenly friends should speak of his *decease*; his *death* at Jerusalem.

But the disciples—the earthly part of that assembly on Tabor—*slept* during a part of the transfiguration, for they were yet in the body, and the body must rest, for the flesh is weak. "When they awoke, they beheld his glory!" When they entered into the cloud they were afraid; for it is a fearful thing to meet God; fearful even to those who have Christ with them; for the consciousness of guilt must arise in our minds when in the presence of the Most Holy. Their apprehensions were soon quieted. "Fear not, I am with thee; be not dismayed, for I am thy God. Thy sins can be forgiven, *if Jesus dies*. I can be just, and yet justify you, *if his soul is made an offering for sin*. Vengeance can pass by you, if it may light on his head. And if I forsake Him, if I hide from Him my face when He dies, then may the light of my countenance shine on you through all the dark valley."

But the disciples were slow to believe. Present happiness led them to overlook the price to be paid for it. They were content to remain where they were. The world below was dark; its paths thorny; its people selfish, ready to reject, despise, and murder Jesus; ready to hate and crucify them, too, for their master's sake. No wonder that they felt it was good to be on the mount, and that they should wish to continue there. Hence, they propose to build three tabernacles, one for Immanuel, one for Moses, and one for Elias. As for themselves, they could do without, if they might abide in their presence, and hide themselves under the shadow of their wing. They could have remained there forever;

could have died, rather than be disenfranchised from that heavenly vision. They entered into the spirit of that verse in the hymn, which says:

“O, if my Lord would come and meet,
My soul should stretch her wings in haste,
Fly fearless through death's iron gate,
Nor feel the terrors as she passed.”

But they could not abide there. The price, by which so much mercy was obtained for such sinners as they were, was yet to be paid. The betraying of God's Son, his rejection, the smiting, and mocking, the bloody sweat, and bloody thorns, and bloody spear and bloody cross, were to be encountered in that *decease* which their master was to accomplish at Jerusalem. They, too, were to live a season, and be witnesses for Him, in testifying the things which they had seen and heard; and they, too, with the exception of John, were to seal their testimony by their own death—a violent death—by the hand of their enemies. They afterwards referred to the transfiguration as evidence of the divinity of Christ. (2. Pet. i., 16-18.) It served also, we may suppose, to aid Jesus in sustaining our woes thus to hear the approving voice of his Father; thus to resume for a little the glory which He had laid aside; thus to converse with visitors from his former heavenly home, his father's house. We may suppose that the cloud of favor which enveloped Him, and the splendors of his raiment, and the divine approval, strengthened Him for the approaching day of darkness, indignation and obloquy, when his soul would be sorrowful and his body marred; and that the conversation which He had with Moses and Elijah about his *decease* at Jerusalem, confirmed and consoled Him in his purpose *then* and *there* to die. And it may be hoped, too, that those who read the record of his transfiguration, will feel more strongly their obligations to Him who humbled himself for their sakes; that some in this assembly will see more clearly what it must have been for Jesus to die for them, and that they will be no longer indifferent to this expression of love and mercy in their behalf, and the influence it must exert on their eternal destiny.

This subject prompts a few brief remarks.

1. It is Christ-like to pray ; to pray apart, alone, or in company with one, two, or three others. Jesus retired to pray in other instances ; and now, while engaged in prayer, He was at least a part of the time by himself, because the disciples with Him slept. He has directed us to pray in secret, in our closets—and in circles of two or three, by the promise that He will be one of the company, as on Mount Tabor—and hence we may be blessed, as were the favored disciples. In secret, and in the social circle, we, too, may commune with God. You cannot afford to be absent from the humble, unostentatious prayer-meeting ; nor can you afford to live without a place to which you retire daily, to be alone with God. Have you such a place, and is it visited ? It should be ; for,

2. The divine presence and favor are vouchsafed to the prayerful. Such was the fact in the case before us. *While Christ prayed, He was transfigured.* While Stephen prayed, his countenance was like that of an angel ; when Moses had intercourse with God in the mount, his face shone so that others could not directly behold him. You wish some manifestation that you are a friend, a child of God. Seek it in prayer, and there you shall find it. Prayer is appointed to convey

“ The blessings God designs to give.”

Do you walk in darkness ? Do you mourn the divine absence ? Is it not because you neglect prayer ; because you do not earnestly and constantly seek after God. Be entreated to seek Him until you find Him, for

3. His manifestations to the soul surpass all earthly happiness and glory. The disciples esteemed the divine presence on the mount more than their highest worldly prospects and enjoyments. They said : It is good for us to be here. Let us build and abide. So now, my friends, in God's presence is joy ; and in communing with Him in secret devotion, you may find more happiness than you have yet found, or ever will find, elsewhere. The outward scenes of the transfiguration will not be repeated—you will not see the Lord with your bodily eyes ; nor Moses and Elias. You will not perceive with your ears the voice which affirms that

Christ is God's beloved Son, and that you must hear Him ; but you may, nevertheless, find your highest happiness in prayer. The soul is the fountain of joy and of sorrow. It is the spirit which feels ; and the Father of Spirits can cause you to rejoice with joy unspeakable, or to mourn in bitterness, and all this without the intervention of the bodily senses ; without any light addressed to the natural eye, without any sounds addressed to the bodily ear. There be many who say, Who will show us any good? *Lord, lift thou up the light of thy countenance upon us.*

Are you, my hearers, acquainted with this source of happiness? Can you say, whom have I in Heaven but thee? If you cannot, will you not be persuaded to make proof of this blessedness by being God's friend, doing his will and enjoying his presence? For

4. We should delight to be where God manifests his glory. It is good to be there. We should love our closets, the family altar, the sanctuary ; the places where Christ has manifested himself as precious, and glorious, our friend and deliverer. And if we are adverse or indifferent to the places where God is found, and meets with men and speaks to them, how plain it is that our hearts are not right, and that we could not be happy in Heaven where the presence and glory of God are especially manifested ; how plain it is that, unless we are changed, we cannot dwell in the kingdom of God.

5. The death of Christ is an event of great interest in Heaven and earth. Moses and Elias talked of it. Angels desire to look into it. By that event Peter, James, and John, and all the redeemed, are saved. There is salvation for you in no other. Christ would not have come from Heaven to earth to help you, if there had been any other help for you. He would not have gone from Mount Tabor to Calvary if it had not been necessary in order to save you. He would have spared himself the humiliation from the throne of the universe to the cross of a malefactor. He did not suffer without a cause. He suffered, that sinners might be saved. Think not lightly of sin, which required such a sacrifice. Indulge not in sin, so bitter in its results. Repent of sin, which so ruins you and spoils God's works ; which so afflicts God's Son, and mars God's glory ; which required, on the part of Him who undertook to help you, such scenes

of wonder, such an exchange of honor for abasement, such degradation and agony, such a descent from Heaven's heights to Mount Tabor, and from Tabor to Calvary.

Truly it is a fearful thing to fall into the hands of the living God, who is to his foes a consuming fire; a fearful thing to have the cloud of his indignation gather around you, unless Jesus is by you a shield and defence; unless you are saved by that atonement which He accomplished by his decease at Jerusalem. Despise that death, and there is no sacrifice remaining for you. Restrain prayer, and there is no glory to shine about you. Continue Christless, and there is no place where it is good for you to be; no tabernacle in which you can abide; no joy in which you can participate. Your hope of good is found in the regard you pay to the voice which said on the mount, "HEAR YE HIM." To HEAR is to *obey*. To HEAR is to *repent*. To HEAR is to *believe in Christ*. To *hear* is to *love God*. To hear Him, is to be his. Do you thus hear Him? Are you his? What say your prayers? Do they say as Christ said to his disciples, *Be not afraid*. What says your penitence? Does it say, *Be not afraid*? What says your faith? Does it say, *Be not afraid*? What say your works, the record of your lives in the book of final account? Does it say, *Be not afraid*? Is the God of Moses and Elijah your God; the Savior of Peter, James, and John, your Savior? As the Savior approaches, and you see Him, can you say, with the prophet, "Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in his salvation."

Brethren in the ministry,—When the sleepers on Tabor awoke, they beheld Christ's glory. It is time for us to awake, the night is far spent—there is, we hope, a cloud, big with mercy and gilded with glory, about to overshadow us—we are to *hear* Him in whom God is well pleased; we are to speak continually of his decease which He accomplished at Jerusalem. This is our *theme*, on the mount and in the vale, in the pulpit, and from house to house—*Christ, and him crucified*.

The table of the Lord spread before us, speaks of the decease accomplished at Jerusalem. The communicants eat and drink the emblems of the Lord of glory dying. The

death He accomplished is to be proclaimed in word and deed—in the announcement to the ear by preaching, and to the eye by representation, till time shall end; and, as eternity rolls on, the song is sung in Heaven of honor, and glory, and blessing, and dominion to Him, whose decease was accomplished at Jerusalem—unto Him, that was slain to redeem us unto God by his blood. The New Jerusalem comes down out of Heaven to earth, and a new heaven and new earth arise to life from the *decease* accomplished at Jerusalem. Angels desire to look into it, and well they may, for it was accomplished to the intent that, unto principalities and powers, thrones and dominions, might be known the manifold wisdom of God *by us*, who are redeemed by his death. Each redeemed one is, to all eternity, Christ's living monument of the decease which He accomplished at Jerusalem. Each one of you saved, shall be a pillar in the temple of my God, having for its inscription the travail of Christ's soul on Calvary. The seals of our ministry are sealed by his blood. The crowns of our rejoicing are to be set in his crown, who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and, being found in fashion as a man, He humbled himself and became obedient unto death, even the death of the cross, which He accomplished at Jerusalem. That death is the world's hope, and the world's salvation. That death, let the ministers preach who stand in the pulpit—that death, let each one of us preach to the people of our charge—that death, let us proclaim in the ears of all mankind—that death we now celebrate at this table—that death will be sung in the song of Moses and the Lamb; in the anthem of the great multitude around the throne, from every tongue and tribe, and people and nation—the new song to Him who deceased at Jerusalem to make us kings and priests unto God—to Him be honor, and blessing, and glory forever—Amen—for He was slain for us: even so, Lord Jesus, as it was *for* told on Tabor, and *done* on Calvary, and expressed in this communion, and proclaimed in our ministry, and inscribed on the gates, walls and pillars of the Jerusalem above—the throne itself of God.

RUNNING, LOOKING UNTO JESUS.

HEBREWS, XII., 2, 4.

*"Looking unto Jesus, the author and finisher of our faith, &c.
unto blood stirring against sin."*

THE early Christians endured a great fight of afflictions—they were a gazing stock by reproaches—their goods were confiscated, and their companions were sharers with them in tribulation; so that they had need of patience, lest their strength and resolution should fail them, and they come short of that rest which remains for the people of God, as many of the ancient Israelites had failed to enter Canaan, through unbelief and faintness of heart, at the length, the toils and dangers of the way. By the terrors of the Lord and the hope of his favor, the Apostle endeavors to prevent their apostacy and inflame their zeal, not to draw back to perdition, but to live by faith, to believe to the saving of their souls. And as a further encouragement, he exhibits a long list of illustrious examples in the preceding ages of the world, of those who had suffered bonds, imprisonment, stoning, sawing asunder, exile, dire calamities of every shape and degree, and had gone riding on fiery wheels, to a better country, even an heavenly, where the wicked cease from troubling, and the weary are at rest, and where they do not much remember the pains they endured; or, remembering them, reckon that they are not worthy to be compared with the glory which has followed, and which is the final and everlasting portion of all who love God. And not only should the constancy and triumph of the departed constrain

those, then on the earth, to hold on their way and wax stronger and stronger, and run with increasing speed,—he speaks of those ancient worthies as a great cloud of witnesses to the fidelity of God—and not only a cloud around the throne, but as it were a great company let down from Heaven, to stand on each side of the faith, in which those of apostolic times were running the race of immortality, encouraging them by their example, and cheering them on by their presence. Under these most interesting circumstances, he entreats the Hebrew Christians to lay aside every weight, every besetting sin, and to run with perseverance the race set before them. And we hope this counsel was blest to them for the confirmation of their faith, the increase of their zeal, and the increase of their souls.

But, however that may have been, one thing is certain—a point of amazing interest to us. Here we are, candidates for life or death—here we are, in the race of eternity—here we are, with the crown before us—here we are, encompassed by the same great cloud of witnesses, made more dense by the ascension of thousands and millions since who have triumphed, and who, in a voice like many waters for multitude and depth, add their exhortation to us to lay aside every weight—every sin—and fight . . . and run the race—

“The battle ne’er give o’er;
Renew it boldly every day,
And hope divine implore.”

We may run as well as the ancients—we have as illustrious models—and as pressing motives—and as mighty aid; we have as precious souls—we have as large a burden of sin to throw off, and we hope for as rich a crown to put on. And while it would seem that enough had been said to remove every obstruction, and to strain every nerve, and to render steadfast each one in his course, so that neither we nor they could, or would draw back, look back, or falter till the goal were reached, it seemed good to the Holy Ghost, who knows how to succor and defend the tempted, and to aid us in our infirmities, to add yet another example, another model, more illustrious than all the others, as the heavens are higher than the earth—a sun in whose beams the clouds

of mortal witnesses disperse and fade away. If our courage fail us when the glorified martyrs are looking on, there is yet hope that we can run, with patience, the race set before us—"Looking unto Jesus." Abel, indeed, being dead, yet speaketh; but the blood of Christ speaketh better things than the blood of Abel. Noah, the heir of righteousness through faith, calls to us, looking out of that ark which saved him and seven others from the flood; but Christ, himself the ark of safety for a world, calls to us to escape the horrible tempest, and the fiery deluge, by taking shelter in Him. Abraham left his land, and, being ready to sacrifice his son, he calls to us from his altar on Mount Moriah, to have faith in God; but, looking to Jesus, who left his native heavens, and sacrificed himself, the Son and Lamb of God, on Mount Calvary, we hear a voice saying, Run with patience, looking to me, for, "before Abraham was, I am," "the author and finisher of faith."

Moses, indeed, was a great prophet—his example urges us on; but he looks to Jesus, saying, This is that prophet greater than I—Him shall ye hear, and in Him shall ye trust. David encourages us—that man after God's heart—but we are encouraged more by the heart itself of God, in the man Christ Jesus—the offspring and the root—the Son and Lord of David. We gain strength when we see Samson, by faith, carry on his shoulders the gates of Gaza, and demolish the temple of Dagon; but it is worth more to behold the most mighty bowing himself in the greatness of his strength, so that the pillars of the universe tremble, and the everlasting gates are lifted up for us to enter in. For have we not known—have we not heard—hath it not been told us from the beginning, that the everlasting God fainteth not, neither is weary, and that to us who have no might, He increaseth strength and giveth us the victory as we run, with patience, the race set before us, *looking unto Jesus*. To Him angels look; to Him the redeemed look; to Him all nature looks; to Him, who made, upholds, and blesses all—the Savior of sinners—we sinners look and run, we run and live. For it is only now and then that a voice speaks to us of the ancient worthies; it is only here and there that a hand points us to them as our models; it is once that Paul gathers them about us into one cloud of witnesses, and he scarcely

gives us time to fix our eye on them, and consider how they are fixing their eyes on us; before he changes the object, the cloud is gone, and the sun shines forth, and the glory of Christ fills the heavens. The Bible is full of Him. The ancient worthies were themselves types of Him. The whole creation points to Him, so that we must shut our eyes who do not see Him, for the sun, in his daily circuit through the heavens, directs our vision to the Sun of righteousness, and the stars in their courses, guide our thoughts to the star of Bethlehem; the ships of the ocean to the ark of safety; and the monsters of the deep remind us of Him who not only pressed a sailor's pillow and stilled the waves, but was (as Jonah in the whale) three days and nights in the heart of the earth, preparing a haven of rest for all who do business in great waters. The streams and reservoirs invite us to that fountain, filled with blood, in which those who wash lose all their guilty stains, and become white as snow; while the rent rocks, like that smitten in the wilderness, remind us of the rock of our salvation—the rock of ages cleft for us. The rose of Sharon and the lily of the valley; the apple tree among the trees of the wood; the vine and its branches; the frankincense and the cassia, have associated with their beauty, fragrance, and fruit, his name, which is an incense of wine poured forth.

By a law of suggestion, even the serpent, from which we recoil, presents to us the one who was, in the beginning, promised to bruise his head, and who, in due time, was lifted up on the cross, that we might have eternal life; while the fowls of the air and the beasts of the field point out our eye to the great sacrifice, in anticipation of whose coming their blood flowed on the altars, or they carried on their heads, into the wilderness, the sins of men, looking for Jesus on whom was laid the iniquity of us all. Our manifold infirmities and pains commend to us the great Physician; our dwellings direct us to the many mansions in his Father's house; our temples introduce us to one greater than the temple; the steps by which we go up and down, conduct us to the patriarch's ladder, which has stood 4,000 years, "looking to Jesus," "beholding the heavens opened, and the angels ascending and descending upon the Son of man." The dearest relationships of life, and the various offices which

we sustain, the king, the prophet, and priest, the judge, teacher, friend, brother, husband, are all laid under contribution to guide our thoughts to Christ, for in these relations He stands to his chosen, his Church, his bride.

Oh, how can we forbear to make ourselves ready and haste to the marriage, and where can we direct our eye without looking unto Jesus. For while you will not be guided and cheered by the stars and the lamps, when the sun fills the sky, and as the drop of the bucket is lost in mid ocean, so the ancient worthies, whether angels or men, disappear in the presence of the ancient of days; and as an example of faith—a model for all who would run the heavenly race—Jesus is the first and the last, the beginning and the end, the Alpha and Omega, the all in all; or, as it is expressed in our text, “*The author and finisher of faith.*” For while we have been wont to interpret this expression as meaning that Christ is the author of faith in us, and that his power which commenced it, carries it on and perfects it, and while this is no doubt a truth, it is one which we must gather from other passages, and not from this; for it is not here written that He is the author and finisher of *our* faith—the word *our* is not in the original, but inserted by the translators, and obscures the sense. The meaning is, that Jesus is the first and the last, as an example of faith or confidence in God, in this as in all things pre-eminent. The word rendered author is rendered in the margin, *Beginner*; it is used in three other places: in two of which it is translated *Prince*, and in the other *Captain*. He is at the head of the faithful—the leader on—so great, that none can either go before Him, or come after Him; He has no second; He is beyond comparison or compeer—the beginner and completer, the first and the last—so illustrious, that though Abraham, Noah, and Job, stood before the Lord, his mind could not be unto them; though all created worthies were before us, we could not see them in Christ’s presence, by reason of the glory that excelleth. The ancient saints were indeed noble examples of their kind, as Saturn and Jupiter are grand specimens of planets, or as the Ohio and Mississippi are princes among the rivers; but as those orbs hide themselves in the presence of the king of day, and those waters are lost in the ocean, so patriarchs and prophets veil their faces and fall down as dead before the Son of God;

their example dies in the presence of that greater model—Paul passes soon from one to the other—and fearing lest burdened with weights and beset with sins, we might faint in the race when only the mortal cloud of witnesses inspired and cheered us on, he hoped we should run successfully, “looking unto Jesus,” the beginning and the end, the Alpha and Omega of faith, the author and finisher of confidence in God—patiently enduring present pain in prospect of future joy.

“The joy set before him” was that of redeeming a world—delivering the condemned from their chains, of bringing many sons and daughters to glory. To do this, He was willing to suffer the shame and the pain of the cross. He disregarded the ignominy and agony of such a mode of death. It is difficult for us to realize the force of the expression, “endured the shame of the cross,” as it was understood in the time of our Savior. The cross was then the concentration of infamy. The shame of the guillotine, of the block, or of the gallows, are not equal to it. It was the most infamous punishment for the most infamous persons. There was nothing but shame and disgrace attached to it. But, now, when we think of the cross, it is not with thieves and robbers, slaves and rebels, that we associate it; but with the one great victim, whose death on it has ennobled even this instrument of torture, and encircled it with a halo of glory. Under it, as an imperial standard, armies have marched to conquest; it is mingled with sweet poetry; it is a sacred thing in magnificent cathedrals; an object of adoration worn by beauty and piety as an ornament near the heart, and associated with all that is pure in love, great in self-sacrifice, and holy in religion. But not so when Christ endured it, and despised the shame of it. No; the making an ark—the leaving one’s country—fighting one’s foes—being cast to the lions, or the burning furnace—the suffering in one way, or in another, as we do, and sensible to shame as the offspring of Adam are, no one has done and suffered for his own soul as Christ has for ours—for He was on the throne of the universe; He came an infinite distance down before He could reach earth’s highest pinnacle; and all of earth’s greatness and glory was only meanness compared with the state and society He left—but when he not only laid aside

the form of God for humanity, Heaven for earth, but assumed the place of a servant or slave, and humbled himself unto death, even the death of the cross, that He might save us; then the sufferings of mortal martyrs seem to lose their pains, and their shame to be of no account—it is hardly to be named—we cannot look at it—we forget it—it does not press us on in our race. But we start, we proceed, we endure, we bear the cross, we despise the shame, "*looking unto Jesus.*" This is the mighty resource—He is the author and finisher—the first and the last—and if the sight of Him does not help us, there is no help for us.

Do you then say, as some in other days did, "Sir, we would see Jesus?" we have entered on the heavenward race, we wish to continue to the end—we are weighed down with perplexities, cares and fears—we are tempted and hindered—the word beguiles us, Satan worries us, we endure contradiction of sinners, our old habits are stubborn, and our sins easily beset us; we have looked to others, now on the race course, for aid, and they seem not eminent and urgent—they falter, they are weary, they retreat—we are not inspired by their example to run with patience. Then we turn to the ancient saints, and mark their footsteps, and find that they cannot redeem us; they cannot aid us—they were themselves scarcely saved. We must have help from a greater than they—"Sir, we would see Jesus," for Paul says we can run looking to Him. True, you can, you must, He is before you, everything around you points to Him—He has run in the race, He fought the battle, He despised the shame, He agonised on the cross—He endured the contradiction of sinners; for his love was rejected, his motives maligned, his Godlike benevolence and power ascribed to Beelzebub; and in return for a love so strong, that He could die for them, they hated Him, mocked Him, tormented Him, crucified Him.

Look, my hearers, at Him; consider how the holy one endured contradiction, in order to save our sinful souls, and say, Will you not be diligent in the Christian race, and bear with fortitude the trials of life, and the opposition you may be called to encounter? We shall not think our discouragements, sufferings, and trials, great, when looking to Jesus, who endured the cross and the contradiction of sinners for

you and for me. We will strive against sin, looking unto Jesus, lay aside every weight, and resist temptation, for He strove against sin unto blood. "You have not resisted unto blood, striving against sin." In this, Christ has done more than others. Look at Him in Gethsemane, when He was tempted to leave the work of our redemption undone, and the resistance of the Redeemer to the temptation was so intense, as to force the blood through the pores, in drops, falling down to the ground. The ancient worthies and the modern martyrs resisted unto blood, in the sense, that rather than apostatize, they chose to suffer death at the hand of others—this is more than we have done; but no mortal saint has struggled against sin as did the Savior in an agony that forced the blood from his body. That was the time when the question of the fall or triumph of Satan's kingdom was to be settled by an atonement, never before made, and by sufferings, never before endured, all pressing on the forsaken and lonely man of sorrows, praying in the garden, that if it were possible the cup might pass from Him. That was the hour and power of darkness. Satan concentrated on Jesus his utmost might to induce him to abandon his work, so that he resisted unto blood, striving against temptation. There can be no stronger motive to the Christian to resist sin than this example of Christ. Are we tempted, and do we fear lest we be overcome? Look unto Jesus. Do we think the offence small, that no one will know it, that others do the same, that we will one day repent. Look unto Jesus. He resisted and triumphed. So should we, in the same settled purpose, resist sin in every form, *even unto blood*.

The Savior had respect to the joy set before him—a seat at the right hand of the throne of God. So may we endure for the joy, the bliss, the eternal weight of glory; for a place around the throne; for the crown assigned to those who are kings and priests unto God. Abraham, Isaac, and Jacob ran the race, looking unto the coming Redeemer, and they have sat down in the kingdom of Heaven. Paul, when near the end of a ministry, which looked unto Jesus, exclaimed, "I have fought a good fight—I have finished my course—I have kept the faith. Henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day, and not to me only, but

unto all them who love his appearing." So run, my hearers, that ye may obtain the crown. Lay aside every weight, and the sin which doth easily beset you, and run, with patience, the race set before you, looking unto Jesus. Fight a good fight, finish your course, keep the faith.

"Then in the day
Of Christ's coming you'll say,
I have fought my way through,
I have finished the work thou did'st give me to do.

"Then each from his Lord,
Shall receive the glad word,
Well and faithfully done,
Enter into my joy, and sit down on my throne."

CHRIST KNOCKING AT THE DOOR.

REV. 3, 20.

"Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me."

WHAT excites our attention more readily and thoroughly than a knocking at our door? Some one is there, we know not who; and on business we know not what? It may be a neighbor, who resides in the next house; it may be a friend that has come from afar, a face we have not beheld for many years. The one knocking there may be a creditor, who would be happy to receive his due; or he may be your debtor, prepared to discharge the claims which you have against him, to the uttermost farthing. Or he may bring you letters, good news from a far country; or announce the fact that a vast estate has fallen to you; or that he brings you a commission, from "the powers that be," investing you with honorable office, or lucrative station; or he may be a messenger, charged with tidings which he falters to announce—your property destroyed by fire and flood—your absent child lying at the point of death—your wife or husband, on a journey, buried in the lake; or your mother taken away by violent disease at the paternal home. Every hour in our world the knocking at the door, or the ringing of the bell, awakens the attention of thousands day and night, changing the current of their employments and their thoughts, breaking their slumbers, gratifying their ambition or humbling their pride; putting a song

in their mouth or rending their hearts with anguish. Some one knocks! It may be a friend, it may be a foe—it may be a beggar, it may be a prince. Some one is at the door, and what will you do? You can disregard him; you can allow the individual to stand till he is weary and departs—you can send a servant to say, you are not at home—you can bar the door, or open it, and in one way or another exhibit your indifference, or disrespect, or opposition; or your interest and the cordiality of your heart, by a warm reception of the visitor.

In the words which have been read as our text, some one says, "Behold, I stand at the door and knock." Who is he? Where is he from, and what is his business? His name is Immanuel; the Son of God, the creator of worlds, the Lord of angels—the Savior of mankind. He existed in a past eternity; He sat on the throne of the universe; He was worshiped by the heavenly hosts; He laid aside his glory, and came and dwelt in Judea, in the days of Herod the king, 1800 years ago; He was then a man of sorrows, and acquainted with grief; He went about doing good; He humbled himself to the death of the cross; He expired on Calvary, bearing the burden of our sins in agony, which shook the earth, rent the rocks, veiled the heavens, and awoke the dead. He arose, ascended on high, sat down at the right hand of the throne of God, in the majesty and power of King of kings, and Lord of lords: He is the one who speaks in our text; His the voice which announces, "*Behold, I stand at the door and knock.*" He comes from Heaven—from the realms of the blest—from the eternal city, from thrones and dominions, principalities and powers. So that as far as eminent station is concerned—so far as intellectual endowments, and noble and princely connections, and "unsearchable riches," and illimitable power, and a kind and benevolent heart, can invest a visitor at one's door with claims to the regard of those who dwell within, so far has Jesus Christ reason to expect that his call will awaken a deep interest and receive a ready and grateful attention; and especially, when it is considered that He comes not only from the court of Heaven—himself the most illustrious of all there—but that He comes on a visit of friendship, to impart information to such as receive Him, to comfort those that mourn, to be a light to them that sit in darkness, to set at

liberty those that are bound, and proffer pardon to the condemned—to save the lost—to form the depraved into a new and holy character, and to give to them eternal life—an inheritance incorruptible, undefiled, and that fadeth not away;—when such is the visitor, and such the business on which He comes—his standing at the door and knocking there, should thrill the inmates of the house—they should rise up hastily to meet Him, they should open the door and receive Him joyfully. And, while I need not say the text is a figure of speech—while we know that Christ is not present to our bodily senses, and does not stand and knock at any one's house, so that the sound is heard by the ear, and the door opened, the visitor received and ministered to, as he was by Martha, Mary and others, in the days of Christ's dwelling in the flesh, yet there are modes in which He visits the human family; there are notices of his presence—there are calls for his admission into our hearts—there are friendships, intercourse, and communing, between Him and those who reciprocate his friendship, who have hearts to give in return for his heart and his hand—for, says He, "If any man hear my voice, and open the door, I will come in to him and sup with him, and he with me."

Allow me, then, to invite your attention to some of the modes in which the Savior calls at the door of your hearts, and invites your friendly recognition, in which He offers himself to your friendship, and presents to your acceptance the benefits of that great salvation, obtained for lost sinners by his death and mediation.

From some source or other you received your being: you have a body fearfully and wonderfully made, and in it there resides a thinking, an intelligent soul. You have the necessities of nature which need to be supplied, eyes which require light, ears adapted to sounds—you want day by day food and drink, and raiment to put on; friends to sympathize with you; you have pains to be assuaged; joys to be participated, desires to be appeased, the love of knowledge, wealth, and immortality, to be gratified. Some one keeps you alive, but not any one you have seen; some one, an invisible being, sends the sunshine, and clothes the earth in beauty, and makes the wheat to grow for your table, the timber for your house, and the garments for your vestry. Unnumbered

favors are conferred on you daily, by an unseen hand—they are brought into your house and barn—you find them lying in your fields and gardens, and hanging in the vines and the trees. Every twenty-four hours a new life is given you, when you awake from your slumbers; a new day comes on the wings of every morning; and the shades of the evening are freighted with fresh blessings. These are the gifts to you of some one—of “*Immanuel, God with us;*” these gifts knock at the door of your hearts, and ask in the name of the giver for a tribute of gratitude—they ask you to open the door of your hearts to entertain Him who loadeth you with benefits, who giveth you all things richly to enjoy, and who, by these manifestations of himself to you, says, “*Behold, I stand at the door and knock.*” You have also received letters along with these temporal donations, written by the same hand which spread out the heavens, and formed the earth and placed you on it: they fill a volume, called “the Word of God”—the “Bible”—“the Book of Books.” It is the revelation of Jesus Christ; it is a portraiture of his character, an expression of his will, the depository of his counsels, the record of his sayings, the history of his deeds, the development of his plans, the treasury of his riches, the herald of his salvation. The Bible gilded with glory; the eye of Omniscience looking into your face from its every page, and its every leaf taken from the tree of life; the Bible, in which you see your ills described, and a specific for each of them—your ruin set before you, and the remedy; the Bible, which reveals to you the Lord, the way, the truth, the life, the path to Heaven: this calls to you—this contains Christ’s letters to you—this places before your eyes the Lord of glory—this speaks in your ears—this says, in the name and in the words of its author, with a voice which should thrill your heart, “*Behold, I stand at the door and knock.*”

Christ comes to you also by his messengers—the dispensations of his providence, and thus endeavors to make your acquaintance. Bartimeus was blind, that he might pray to the Son of David for the gift of sight. Providence brought death to Lazarus, to prepare the way for Christ’s coming to Bethany. The leprosy was commissioned to assail, and devils to possess, and palsy to wither, and sickness to invade men and women, that by such knocking at the door of their

tabernacles and souls, they might ask, "Who is there?" And when it was told them, "It is the Lord," they cried, "Lord Jesus, have mercy on us;" "Come, ere we die;" "Save, Lord, or we perish." And I beg you to inform me, my hearers, whose messenger it is that knocks at the door of your clayey tenement when you are prostrated by disease, if it be not the messenger of the Lord of Hosts? And when your child lies on the verge of death, what prayer do you utter but that made to Christ by the anxious father, "Lord, come into my house ere my child die?" And when you are bereaved of your friends, do not your hearts open to the thought, and give to it earnest, honest utterance, "Lord, if thou hadst been here," my friend—my husband or wife—had not died? Has he not, by the hand of death, stood at your dwellings, and knocked at your door, and you went first, not to find the Savior there, but—to call the physician—to invoke the ministration and sympathy of your neighbors? They came and did their best, and still, death knocked so long and loud, you bethought yourself and said, it may be, "Where is the Lord, the mighty to save, in whose hand is our life and our breath, and who alone can revive the dying." Indeed, my hearers, the winds which scatter desolation are Christ's ministers; and the flaming fires which consume are his angels; and the pestilence and famine are his heralds, to prepare the way of their King. They strike till they make their blows felt on the door of men's hearts, so that their vain dependencies and their atheism are driven out, and the Divine Providence admitted and allowed to rule in and reign over them. But, whether they surrender or not to these visitations—whether they unlock the door, or place against it a double bar—these afflictive dispensations, which carry the rods, as the Roman lictors who preceded the ruler and smote on the door that the inmates might open it, are to us the harbingers and the voice of Jesus Christ, going before, preparing his way, and saying to us, "*Behold, I stand at the door and knock.*"

Another way by which the Savior calls and makes himself known to the children of men is, by the agency of the Holy Spirit. Christ promised to his disciples, when he left the world and ascended up from Mount Olivet to the heavens, that He would send to supply his absence, the

Comforter, or the Spirit of God, who would abide with them, instruct, defend, guide, and sanctify them, and convince the world of sin, righteousness, and judgment to come. When the thousands at Pentecost were pricked in their hearts, and inquired, "Men and brethren, what shall we do?" when the trembling jailer put a similar question to Paul and Silas; when the heart of Lydia was opened to receive the Lord Jesus Christ; when the Apostles so preached that a multitude believed, it was because the Holy Spirit was at the door of their hearts, knocking, arresting their attention, and preparing the way of the Lord. And by the same agent now, the Savior calls to those for whom He died. The interest, more or less, which any of you feel for the safety of your souls; the convictions of sin and of danger which press you; the resolutions of amendment you form; the desire to be forgiven and saved which you cherish; the prayer for grace; the utterance, "God be merciful to me a sinner," which you make; the determination to devote yourselves to the service of a heavenly master, and renounce the world, its follies, its pleasures, its sins, and to deny yourself and take up the Cross; these are not the unaided and spontaneous feelings of your hearts; but they are excited by the moving of the Holy Ghost—that agent who comes in the name of Christ, and says, in his behalf, "*Behold, I stand at the door and knock.*"

And not only by the gifts of Providence and the written word; not only by afflictions and by the Divine Spirit, does Christ address-himself to us; but He is the every-where-present; He is not far from any one of us; He hears the prayers which we make to Him; He says to those who preach his Gospel, "Lo, I am with you alway;" and to those who meet in his name for worship, "*There am I with you.*" And if any sinner is burdened, and perishing, "Come to me," says Christ, "and I will give you rest." The Lord Jesus himself is not far from us—He is at the door—He is in our houses—He is in this house of prayer—He is at your hearts, and He says, "*Behold, I stand at the door and knock.*"

And is it indeed so—one knocking at the door, the Lord of Glory from Heaven on a kind visit, a mission of mercy to us? Yes, to us in kindness He comes; and He not only

knocks, but He says, "*If any man hear my voice, and open the door, I will come in to him and sup with him, and he with me.*" He is no respecter of persons. He does not despise the poor; He does not spurn the ignorant and the enslaved. *If any one* hears my voice—*i. e.*, attends to it—and opens the door—any one: it may be an old man who has for many years resisted my love; it may be a little-child who has but just learned my name; it may be the gay, giddy youth, who thinks that an acquaintance with me would spoil his joys; it may be one who has profaned my name, or one who has been called by my name without possessing my spirit—the persecuting Saul, the Magdalene, the dying thief, the self-righteous Pharisee; it may be you, whoever you are, whatever your age, your station, your hopes or fears—if you will hear my voice, and obey it, your soul shall live. I am as willing to be the friend of any sinner in this assembly, as of the highest angel in the skies; to dwell with him; to receive him into my heart; to abide in his heart—he, mine—I, his—we united in one. I will sup with him, and he with me, now—in his lowly abode on earth—and afterward forever, in my kingdom, he shall be with me to behold my glory. Is not this wonderful? But it is true. It is almost past belief; but it is true. It is an opportunity for any one present who will only improve it. Thousands have ventured to try it; they have heard Christ's voice, accepted his overtures, and been saved forever—forever, and unspeakably blessed. They may have neglected his call, sinned against Him, doubted his kindness, felt unworthy of favor; but, hearkening to his voice, they are with Him in Paradise. It may be so, dying friend, with you. Such cases are occurring now; the record of one has just fallen under my eye, a case which happened in the pastoral visits of the Rev. Mr. Spencer of Brooklyn. He was asked to go to a distant street to visit a sick woman, an entire stranger, one in extreme poverty, and in the last stages of consumption; young, married a year, her husband intemperate. "I have," said he, "seldom seen a more perfectly beautiful woman. Her frame was delicate, her complexion clear and white, her countenance indicative of a more than ordinary degree of intelligence and amiability. She was extremely ignorant of religion; had never prayed; never read her Bible; was

never inside of a church. And she said: 'It is now too late for me to do anything about it; I am too far gone.' The pastor endeavored to persuade her to go to Christ. "*But will He save such a wicked, undone creature as I am?*" 'Yes, *He will*;' He says He will; He came from Heaven to do it—to seek and to save that which was lost. He invites you to come to Him: 'Come unto me,' &c.' '*Moy I go?*' said she. 'Yes, *you* may go to Christ. Come in welcome. Come now. Come just such a sinner as you are; Christ loves to save such sinners.' She raised herself on her couch, and leaning on her elbow, with her dark locks falling over the snowy whiteness of her neck, her brow knit, her lips compressed, her fine eyes fixed on me, and her bosom heaving with emotion, she paused for a moment. Said she: 'I do want to come to Christ.' 'He wants you to come,' said I. '*Will He take me?*' said she. 'Yes, *He will*;' He says He will,' said I. 'I am wicked, and do not deserve it,' said she. 'He knows that, and died to save you,' said I. 'Oh, I think I would come, if God the Holy Spirit would help me. But my heart is afraid. I thought, just now, if I only knew the way, I *would* do it. But, now when you have told me, I cannot believe it. I cannot trust Christ. I never knew before what a distant heart I have.' 'The Holy Spirit does help you,' I said. 'At this moment, in your heart, He urges you to come, to trust Christ. The Bible tells you to come. The Spirit and the Bride say, come. God lengthens the hours of your life, that you may come, while He says to you, 'Behold, now is the accepted time,' &c.

"I paused for a little time; and as I watched her countenance, she appeared in the most intense thought. And, seeming to forget my presence, she slowly pronounced the words,—lost sinner—anger—God—Christ—blood—love—pardon—Heaven—help—Bible—now, come. And then turning her eyes on me, she said—'I do want to come to Christ, and rest on Him. If my God will accept such a vile sinner, I give myself to Him forever. Oh! He will accept me, by Christ, who died! Lord save me; I lie on thee to save me.' She sunk back upon her bed, with her eyes lifted to Heaven, and her hands raised in the attitude of prayer, while her countenance indicated amazement. I

knelt at her bed, uttered a short prayer, and left her, to return at sunset.

"As I returned, the old Welch woman, with whom she lived, met me at the door, her eyes bathed in tears, and her hands lifted up to the heavens. I supposed she was going to tell me that the sick woman was dead, but she exclaimed—'Blessed be God! Blessed be God! The poor thing is happy now; she is so happy! She looks like an angel now! She has seen Christ her Lord; and she will be an angel soon! Now, I can let her die. I can't stop weeping. She has been a dear creature to me. But it makes my heart weep for joy now, when I see what God has done for her, and how happy she is.' She conducted me to her sick friend's room. As I entered, the dying woman lifted her eyes upon me with a smile, as she said, 'The Lord has made me happy. I am very happy. I was afraid my wicked heart would never love God. But He has led me to it. Christ is very dear to me. I can lean on Him now. I can die in peace. All you told me was true; my heart finds it true. How good is Jesus to save such sinners! I was afraid to fall upon Him; but I know now, that believing is all. My heart is different. I do love God. Jesus Christ is very dear to me.' She appeared to be fast sinking. I prayed with her, and left her. The next day she died. I visited her before her death. She was at peace. She could say but little. She desired to be bolstered up, that she might 'be able to speak once more.' She seemed to rally her strength; and speaking with the utmost difficulty, the death gurgle in her throat, and the tears coursing down her pale and beautiful cheek, she said—

"*'I wonder at God. Never was there such love. He is all goodness. I want to praise Him. My soul loves Him. I delight to be his. He has forgiven me, a poor sinner, and now his love exhausts me. The Holy Spirit helped me, or my heart would have held to its own goodness in its unbelief. God has heard me. He has come to me, and now I live on prayer. Pardon me, sir, I forgot to thank you, I was so carried off in the thinking of my God. He will reward you for coming to see me. I am going to Him soon, I hope. Dying will be sweet to me, for Christ is with me.'*

"I said a few words to her, prayed with her, and left her. As I took her hand at that last farewell, she cast upon me a beseeching look, full of tenderness and delight, saying to me, 'May I hope you will always go to see dying sinners?' It was impossible for me to answer audibly; she answered for me, 'I know you will; farewell.' She continued to enjoy entire composure of mind till the last moment. Almost her last words to the 'old lady' were, 'My delight is that God is King over all, and saves sinners by Jesus Christ.'

"I called at the house after she was dead, and proposed to the 'old lady' that I would procure a sexton, and be at the expense of her funeral; lifting both her hands towards the heavens, she exclaimed—'No, sir, indeed—no, sir! You wrong my heart to think of it. God sent you here at my call, and the poor thing has died in peace. My old heart would turn against me, if I should allow you to bury her! The midnight thought would torment me. She has been a dear creature to me, and died such a sweet death. I shall make her shroud with my own hands; I shall take her ring money to buy her coffin; I shall pay for her grave; and then, as I believe her dear spirit has become a ministering angel, I shall hope she will come to me in the nights, and carry my prayers back to her Lord.' "

This narrative I have given you thus minutely as the best illustration of the important subject on which I address you. The Savior knocked at her door, she heard his voice, opened the door, He came in, and they supped together on earth, and she has gone to the marriage supper in Heaven. She was a lost sinner, she felt it; Christ came to her with salvation, she needed it; He offered it to her freely, she would not at first have it, but by the aid of the Holy Ghost she accepted it.

This explains the words, "Behold, I stand at the door and knock. If any one hear my voice and open the door, I will come in." The rest of the verse, "I will sup, &c., . . . be with me," is explained in her joyous experience, expressed thus—"I am very happy; Christ is very dear to me; I can lean on Him now; my heart is different; I do love God; Jesus Christ is very dear to me. I wonder at God. Never was such love; He is all goodness; I want to praise Him;

my soul loves Him; I delight to be his. God has come to me—I live on prayer—his love exhausts me; dying will be sweet to me, for Christ is with me.”

This is the friendship of Christ to a sinner—the friendship of a sinner to Christ. This is not fancy, delusion; but appropriate feeling. The Savior has knocked long at your door. You need the blessings He brings. How do you treat Him? How long will He wait?

ELIJAH FED BY RAVENS.

1 KINGS, XVII., 1-7.

ELIJAH began to prophesy 910 years before the advent of our Savior ; and his name, which means a *strong Lord*, has this appropriateness, that he was a man *strong in the Lord*, and in the power of his might. He lived in the days of King Ahab, that prince in sin ; for in the time of the worst you find some of the best ; and while the world endures and tends to corruption, God will scatter salt into it.

Elijah came from Gilead, the other side of Jordan, a place of little renown, teaching us that it is not so important *whence* we are, as *what* we are, and teaching us also not to despise a man because he is a native of an humble place, for good things come out of Nazareth, and balm from Gilead. Nor need we make account of a long line of illustrious ancestry on which to hang our name, for we have no account at all of Elijah's parentage more than we have of Melchisedec's. And there is no heralding of his approach ; he exhibits no letter of introduction. He broke on them so suddenly, that some of the Jews fancied he was an angel from Heaven ; but his frailties might correct that error, even had not James assured us that he was a man of like passions with us ; and he seems to have been a man of strong passions, warm temper, firm nerve, adapted to reprove a wicked king and an idolatrous people. Reference is made to him by three Evangelists as being on Mount Tabor at the transfiguration of Jesus ; and John the Baptist is spoken of as coming in the spirit and power of *Elijah* to turn the hearts of the fathers to the

children, and the disobedient to the wisdom of the just. Christ himself says, there were many widows in Israel in the days of Elijah, when the heavens were shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elijah sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. But, not to dwell on the evidence in his behalf in the New Testament, we return to the history we have of him in the Old. He came abruptly as one fallen from the clouds, and his career was at times not only very extraordinary, but altogether miraculous, with a view to arouse a stupid and hardened generation; and to make an impression on Ahab, the king, the son of Omri, who did evil in the sight of the Lord, above all that were before him. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel, the daughter of Ethbaal, king of the Sidonians, and went and served Baal, and worshipped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria; and Ahab did more to provoke the Lord God of Israel to anger, than all the kings of Israel that were before him.

To this king was Elijah, the Tishbite, sent, to announce a judgment on the land for its iniquities, and he does it with the decision and assurance of one from Heaven's throne, "*As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.*" As if he had said, "The Lord, whom you have forsaken for idols, is the living God; unlike Baal, the dead god for whom you have an altar in Samaria. Baal cannot give rain, nor withhold it; the God of Israel can: He shutteth, and no man openeth; He openeth, and no one shutteth;—He punishes those that forsake Him." The words of the prophet to Ahab were not only a prophecy, but a prayer, under the guidance of the Holy Spirit, for the apostle James assures us that Elijah is an instance of a righteous man making an effectual prayer, when he prayed that it might not rain, and it rained not on the earth by the space of three years and six months—a long period for the heavens to be brass and the earth ashes. The fruits of the field perished; the beasts and the inhabitants were distressed and destroyed. And where

now is Elijah? He is sharing the common calamity. No angel conveys him away; no chariot of fire takes him up. He suffers with others in the general destitution; and he has to bear, no doubt, the displeasure of all around him, as though *he troubled Israel* by announcing the message of Heaven. But God, who inspired him to speak, made his words good, and delivered him from harm; and, though a table was not spread for him in the presence of his enemies, he was hid in the secret place of God's pavilion, and fed by food, wonderful as manna, from the sky. For the word of the Lord came unto him, saying, "Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan; and it shall be that thou shalt drink of the brook; and I have commanded the ravens to feed thee there."

Having in Heaven's name invoked the famine by which he suffered, the voice of the Lord providing his subsistence must have been "good news from a far country." For in such a general calamity, almost any change would seem desirable, and be undertaken in hope, if the Lord so direct; while, in common times, the prospects of the Prophet would be anything but delightful. Solitary exile, the cave his dwelling, his drink the brook, his meat and bread the gift of ravens—*this, the stipend!* and *this the state* of an agent from the palace royal of the Highest! He needs the staff of faith and the sandals of hope for such a journey; and in his basket he must take that saying which is written, "Man doth not live by bread alone, but by every word which proceedeth from the mouth of God." Else how shall the serpent fail to bite, and the famishing beast to devour him, and his own appetite to consume him. Prophet, go thy way, hide by the brook, and see what God will do for thee. No mortal could help him, for none knew the place of his retreat: Ahab sent everywhere to find him; and when the messenger said he is not there, he took an oath of the nation and the kingdom that they found him not. And how should they find one the Lord had hidden, or destroy a life preserved by Jehovah-jireh, to whom a miraculous intervention is as easy as the common course of nature. With men it would, indeed, be impossible in time of want to send ravens to a depository of meat and bread; and, if found, to persuade them to give it

away to man, with whom they have no more dealings than the Jews with the Samaritans. And, mark now, since it would not be natural for birds to feed him, mark how some expositors dodge the difficulty by saying, that the word rendered *ravens*, means a *tribe of men*, forgetting that no tribe knew where he was; while others conjecture that the ravens, finding more food than they could consume, hid the surplus in the vicinity and sight of the Tishbite, who took it, and thus subsisted on the abundance, and not the crumbs, which fell from the rich raven's table. There are expedients to avoid in his case—all that might be contrary to the common course of events. But why may not a man live by a strange supply; when placed in such a strange condition? That birds should turn stewards, is quite inkeeping with other parts of the scene. For, just consider, no rain in Israel, year after year, is contrary to nature or the instinct of the clouds; and for a prophet to be in exile, where he saw no face and spoke no word to another's ear, is unnatural, opposed to the instinct of our race; and that ravens should give their food to man, is contrary to their habit, an act opposed to their instinct. Should it be too much for belief, that birds become charitable when the clouds lock up their stores? If the heavens pour no rain on Judea for three years and a-half, is it not out of course? If a prophet from God is in exile, and delivers no message month after month, is it not out of order? And if ravens, which commonly steal from men, turn generous and give to man, is not that, too, out of order? And what if it be so? Shall God never change the ordinary course of events? Shall the engine of Providence never be reversed, the wheels never roll back to meet the retrograde movement of mankind? God's providence is moving on among beings, out of place and disordered; and it may slack up at times to avoid crushing us, or, moving the switch, change its direction to find passengers who are out of the way, or to unburden itself of freight for the benefit of an alien settlement. The train of Providence commonly passed through Israel, freighted with food: it passed there now freighted with famine, consigned to wicked Ahab, and his wife Jezebel, and their idolatrous subjects. Created beings they were, who had forgotten their Maker; rational beings worshipping a block—a nation hiding from Heaven's light in

caves, with moles and bats. If this be not a marvel, there is nothing to marvel at; and if nothing strange should be done to help them, from what quarter, pray, tell us, could help come? We are late at school, and take the lesson slow, if we have yet to learn that the reason why the providence of God does not always proceed on in a straight line without deviation, is because the beings over whom it is exercised are in rebellion—their case demands miraculous interposition; and when miracles occur, they need not be attributed to necromancy, nor their record to a lying pen. For shall men forsake God, sell themselves to iniquity, throw themselves into the current to perdition, and then protest that nothing so marvellous should occur for their salvation, as that of a raven placing food on the table of Elijah? The strangeness of the birds' behavior is as nothing, compared with that of man in rebellion against his Maker; or that moral malady for which, as a remedy, miraculous deeds are administered, and for which, as it existed in Israel, the unwonted conduct of the birds of the air was a part of the prescription. Their hearts were so out of tune as to give the homage due to Jehovah to a heathen idol, while the heart of the ravens is only so out of tune as to put into man's mouth the meat which they commonly retained as their own. They only paid tribute to man, the Lord of the fowl and the brute, while man took the tribute due to God, and gave it to the idols of Sidon. The ravens were in order, the Israelites were out of order. It may be said that estrangement from God has become man's natural condition—and this we cannot deny; but, in the eyes of all loyal beings in the universe, this is a very unnatural position for us to occupy, and more strange by far than that birds should minister to prophets, or lions should spare them in their dens, or that the sun should stand still in the heavens, or that the shadow should go back ten degrees on the dial of Ahaz.

God, who gives the ravens their food, can incline them to leave some of what they gather by the brook Cherith. God, who feeds the lions that seek their prey from Him, can impart to them a disrelish to prey upon Daniel, when thrown to them for serving Him whom they serve; and the sun can cease to shine at the crucifixion, if by such means the ruined and the alienated may turn their thoughts to God, whose

hand is seen in miracles, and who employs them to make men wise unto salvation. That such is their design, no one need doubt; nor that such has been their result, where proper respect has been paid to them. And to believe that miracles have not occurred, is greater credulity than to believe that they have; for the testimony in their favor is full, and the object to be secured by their influence, one of the highest moment. Miracles are links in the chain by which we are drawn from the horrible pit and miry clay, and placed on the rock Christ Jesus. The miracles which attended the mission of Elijah, impressed the Israelites in their degeneracy; the spell was broken by which they were bound, and they were brought to confess, "*the Lord he is the God,*" "*the Lord he is, &c.*"

1. Divine interpositions in behalf of others may be useful to us; and while the miracle itself, of the ravens bringing bread and flesh, preserved Elijah's life, encouraged his hope, and contributed to Israel's reformation; the record of it confirms our faith and hope in the care of the Lord God of Elijah; and that his power will be exerted in our behalf, we believe, if we are obedient as was the prophet of whom it is said, "He went and did according to the word of the Lord; for he went and dwelt by the brook Cherith, that is before Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening, and he drank of the brook."

2. In view of this portion of Sacred history, we may remark further, that there are faithful men in degenerate times. The Church has never been extinct since the world began, and will not be till the end come. There was one good man at the deluge, another in the cities of the plain. Among the thousands of Israel, in Egypt, and in the wilderness of Arabia, there were faithful and upright men, and two such among the twelve spies. The Church, like the burning-bush in Horeb, has continued unconsumed in the flames, from Adam to Christ, from the Savior's birth till now. In periods of darkness, shining lights have risen. Thus it was in the days of Ahab, who was valiant in sin, employing the influence of his example and high place to corrupt the nation. Then Elijah came to stem the torrent; he threw himself between them and destruction. He was faithful to God; nor

he alone, there were seven thousand at that time who had not bowed the knee to Baal. In the gloomiest periods of the dark ages, good men were scattered as light-houses along the shores and coasts of time; reformers, like John the Baptist, were here and there crying in the wilderness; Wickliff and Huss, Jerome and Knox, like Elijah, were men of severe carriage toward the corruption of their cotemporaries. And so was Luther, strong, bold and ardent, issuing from the cell of a monk, to confound the Pope, as the Tishbite came from beyond Jordan to stand in the presence of Ahab. These men breathed the breath of truth into the lungs of nations, nearly strangled by the "*choke damp*" of error. And it pleases the Almighty Ruler now to vouchsafe to states and kingdoms, men like Joseph in Egypt, Elijah in Israel, Daniel in Babylon, and John in Judea, and Luther in Germany. And we pray that the number may be increased, for many more are needed, who may be to the communities in which they dwell, what Elijah was to his country, "The chariot of Israel and the horsemen thereof." Entreat God, my hearers, for an increase among us of those on whom the spirit and mantle of the prophet may rest—whose faithful rebukes and effectual prayers shall turn our hearts from the worship of Baal, Mars, Mammon, idols, of whatever name, to the love and service of God.

3. Another remark suggested by our subject is, that Providence employs judgments to bring erring individuals and nations to repentance. Such was the protracted famine in the reign of Ahab. Conceive, if you can, what would be our condition, if for three or four years our means of subsistence should fail, and we were dying of hunger. Might it not induce in us, reflection and humiliation, abase our pride and independence, correct that covetousness which is idolatry, and that atheism which overlooks the Divine agency and authorship in our every blessing?

Severe judgments have been, and will probably continue to be, inflicted on favored and sinful communities. It is, perhaps, their only hope; because if they are corrupted by prosperity, its continuance will only serve to enhance the evil; while the apprehension of Jehovah's wrath, as, in the case of Nineveh, or the actual burden of it falling on a people, as in many instances recorded in history, has improved

their moral condition. The furnace of trial is designed to purify; wisely improved, the heart is made better; misimproved, as in the case of Pharaoh and his hosts, the heart is hardened, ruin follows, and they are beacons to others not to run on the rocks where they were wrecked; a warning to all who take counsel against the Lord, saying, "Let us break their bands asunder, and cast away their cords from us;" for, then, "He that sitteth in the heavens shall laugh; the Lord shall have them in derision. He will speak to them in his wrath, and vex them in his sore displeasure; break them with a rod of iron, and dash them in pieces as a potter's vessel." How easy it is, so far as means are concerned, for God to punish his rebellious subjects. He has only to command the clouds not to rain on the earth, and the work is done as effectually as by a deluge, an earthquake, or a pestilence.

As it respects ourselves, my hearers, the Lord may grant us fruitful seasons, and yet not take delight in our characters, for he sends the rain on the evil as well as the good; and it may please him to employ other agencies, and not a want of food to chastise us. He may permit us to grow insane in our abundance, and we may convert that abundance into a curse upon ourselves. This we have done, and are now doing. Thousands have been wretched in life, and died a dreadful death, from the bounty of Heaven turned into strong drink. Such are the facts on this point as to prove that ardent spirits are a more terrible scourge than any cholera, famine, or pestilence, we have ever experienced. And the judgment or curse of this infatuation is not confined to the inebriates, but to the comparatively sober; and it is seen in the fact, that when we have laws to arrest this calamity, they are repealed or neglected—we break the bonds which might confine our woes—we cast down the dykes which might resist the flood. It was a judgment on Ahab, that he should be enamored of, and wedded to, the Sidonian Jezebel; and it is a judgment on this country, that it should be in love with, and united to, alcohol, strong drink, so that the authorities are slow to grant a divorce when asked for, and the people are dissatisfied with it when it is granted them; and still the fires burn, the poisoned stream flows, families are still ruined, and souls are destroyed. God grant

that our skirts may be clear of this blood, and our souls free from all participation in this guilt.

War is a judgment on a people, whether they flee before their enemies or chase them; a famine could scarcely be worse, and morally not so bad.

The slavery of this country is a judgment on us—year after year—not for three years and a half, but for two centuries. A dire judgment it is, in which we are beguiled by a strange fascination, like that of the basilisk which bewitches its victims. Slavery beguiles not only the South, but the North; it not only turns colored men into *chattels*, but white politicians into *tools*. This is a dreadful visitation. If it were famine, we might be relieved, we might allow ourselves to be helped; but what will you do to remove the curse of slavery from those who cling to it, as if it were their life, their all. We can, at least, pray, “Help, Lord, for vain is the help of man.” And yet we have something to do, for God helps those who help themselves. We will maintain, that God’s laws are above human, as the heavens are higher than the earth—we will feel for the bound, and do to them as we would that they should do to us. We will render to all, their dues; but no man owes himself to another—no man can claim us as an article of property, nor claim our fellow-beings any more than ourselves. If man-stealers come for us, or our neighbors, we can let them go back by the way they came; and, perhaps, we can teach our senators and representatives to make better laws; and pray to God, that He would teach them so to number their days, that they may apply their hearts unto wisdom, or we must number their days for them.

There is, my hearers, another judgment in the land; it is less obvious to sense, but it is in reality a greater evil, and more to be deplored than a famine of bread—and that is, a famine of the Divine influences, that subsistence for the immortal soul, without which we famish and perish forever. It is the direct calamity of all, for failing here, of what use is life? What is it to forever be, but to wish forever that we had never been? The prevailing indisposition to spiritual things which so generally prevails; the form, without the power of Godliness, which is made to pass for religious prosperity; the disregard of God’s authority, and the patience

and inaction with which the professedly pious see the impenitent going on to death and judgment, with the wrath of God abiding on them—these things, throughout the land, and here as well as elsewhere, indicate the existence of a spiritual, a soul-famine. And if you look for bread, where do you find it? If you look in your closet, do you find there the cloud of mercy big with blessings? If you look at your family altar, do you find bread there for your soul, and the souls of your children? If you look at the prayer-meetings, do you find yourselves in them, and your souls refreshed by them? If you look in your hearts, is Christ there, and his love abounding? And if there appears, at any time, a cloud of Divine influence, though no larger than a man's hand, arising from the sea of God's compassion, is it not by our unbelief and worldliness dissipated again, and we and our families, and neighbors, still left to perish? Souls among us are dying. They are passing through probation, unsanctified, and will stand at God's bar, doomed to eternal death, unless the heavens rain down salvation. To be indifferent to such a spiritual drought, is a heavy judgment; to be let alone as Ephraim was, because joined to idols, is a fearful doom. Not to know in this our day, the things which belong to our peace, is cause for bitter distress, for such was the condition of Jerusalem, when Jesus wept over it. God grant that in this our day, we may know the things which belong to our peace, before they shall be forever hidden from our eyes.

THE GREAT GOOD.

ECCLESIASTES II., 3.

"I sought in my heart to give myself unto wine; yet acquainting myself with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the Heaven all the days of their life."

THERE seem to be in the Book of Ecclesiastes conflicting views; so that if you take a cluster of verses here, and another there, aside from the rest, as the basis of your faith and practice, you will be carried in this direction first, then next in another. At one time the world seems to be accounted the great good—the best thing for a man, to eat and drink, and abandon himself to a life of voluptuousness; while at another time, the riches and pleasures of earth come forth from the ordeal stamped with "vanity of vanities;" and the conclusion of the whole matter is, that the *whole* of man—his happiness, as well as duty—consists in fearing God, and keeping his commandments. The impression among commentators is, I believe, mainly this: that the writer, Solomon, the son of David, king of Israel, records his varied experience—his different feelings, states of mind, and pursuits—his worldliness, infidelity, disappointment, and vexation, which led him to hate life; and also his more sober and thoughtful views—views in harmony with that wise and understanding heart with which he had been endowed in his youth. Solomon was, as we are, in search of happiness, or the *great good*. He sought it in mirth, in laughter, in pleasure, in wealth and honor. "I gave my-

self," says he, "unto wine, yet acquainting my heart with wisdom; and I laid hold on folly, till I might see what was that good for the sons of men, which they should do under the Heaven all the days of their life." He made thorough work of it; he carried his experiments through the entire field; he repeated them till he was satisfied that the utmost had been done—that he had run the race at no second rate of speed; and that no mortal could hasten thereunto more than he; and his decision is, that the bliss for which we sigh, the destiny for which we are designed, is not to be found in this world's enjoyments and possessions; but that the more excellent way is to fear God, and keep his commandments—that here is our *happiness*, no less than our duty. He stands before us a tall monument, a warning against worldliness; he proffers us freely the benefit of his dear-bought experience. Let us accept of it. We sometimes wonder that the examples of the past supply so little wisdom to the succeeding generations—that oppressors do not halt and take a new reckoning, and change their course in sight of the rocks on which Pharaoh was wrecked; and the covetous unlock their hearts at the tomb and the doom of Judas; and the haughty bow at the horns of Nebuchadnezzar; and the profane tremble into reverence by the side of Belshazzar. We exclaim, "O, that our Samsons could find honey in the carcass of these lions!—that sweetness might come from the strong, and meat from the eaters." Perhaps they do; for we know not how much worse the world had been, but for the pillars of admonition erected along the highways thronged by earth's population, on their march through time to eternity. We know not how much more headlong and earnest the pursuit of any one of us after mirth, pleasure, and wealth might have been, had not Solomon's image stood in our path to hold us in check.

But, my friends, we not only need checks in our eager pursuit of worldly good, (for, if our welfare were indeed in that direction, our progress is none too rapid)—we need to change our course—to take another track—to live not a worldly, but a religious life; for religion, not the world, is the *great good*. Of this we may be assured, when we consider that religion places happiness in the soul, saves us from false expectations, subjects our wills to what must

be, presents the grandest objects of contemplation, improves our social condition, banishes afflictive fears, and provides for us as immortal beings. On these points let us dwell a little.

I. Religion is the great good, because it places our happiness in the soul. There God has placed it, and not in the substances around us. True, the soul inhabits a body, and needs for that what we call the necessities and comforts of life—things which are incidental and accessory—not the main chance; they are valuable as aids or servants to the spirit. When, therefore, they are regarded as paramount,—when the mind is enslaved to their acquisition, and exalts them into idols,—then the soul is deranged, nature is out of course, the ordinances of Heaven are broken, and disappointment, disaster, and defeat are the certain and inevitable result. Solomon was infatuated in the search for happiness in the objects of sense—in silver and gold, splendid edifices, and costly attire, luxuriant gardens and fields; in wine, music, mirth, and other delights of the sons of men. All the world was laid under contribution, and yet he was restless, vexed, and wretched—progressively so, till what was indifferent became disgusting, and what was at first vain, was, by multiplication, “*vanity of vanities.*” The fancied sources of joy proved sources of pain; so that, instead of a delight, they were a burden which he knew not how to endure; and, therefore, says he, “*I hated life.*” Why was this? It was just because he did not look for happiness in the soul—because he forsook the Great Spirit, the fountain, and drank at broken and contaminated cisterns. He was worldly, when he should have been religious; he sought the created, when he should have sought the Creator; he sowed to the flesh, when he should have sown to the spirit. Others have pursued a similar course, with similar results. We may have fallen into the like error, and reaped that reward of our error which was meet. Let us do so no more, but rather place our happiness in the soul. God places it there; there shall we find it.

II. Religion is the “great good,” in that it corrects false expectations. Sin destroys us, and false expectations tempt us to sin. This was the ruin of the world, the false expectation cherished by Eve of a blessing in the forbidden fruit.

Solomon expected it in wine, wealth, and wives, and he failed. And so do we and all others fail, whenever and wherever they or we entertain false expectations of the chief good; and false they are, if placed upon the earth. It is our misfortune, it is more than a misfortune, it is our folly and fault, that we should indulge such extravagant ideas of what this world can do for us; for to obtain it, we violate the commands of God, thinking that their violation promises greater gain than godliness. Such expectations are delusive; and one excellency of religion is, that it corrects or destroys them. But, while it does this, it supplies better expectations in their place. So far from leaving us hopeless, when it lays the axe at the root of sin, hewing the tree down and casting it into the fire, it substitutes instead, and allows, yes, requires us to cherish the brightest anticipations and the widest ambition of that which is holy and heavenly. For the religion of Christ opens before its possessors the highest conceivable prospects of felicity, intelligence, honor, wealth, and friends. Godliness has the promise of the life that now is, and also of that which is to come. It surpasses imagination; for not only is it true that eye hath not seen, nor ear heard, *the heart hath not conceived*, the things which God hath prepared for those who love Him. Hence, in awakening, regulating, and gratifying our reasonable expectations, and in preventing such as are false and deceptive, the religion of Christ is incomparably superior to this world and all that it contains; and *is that good* for the sons of men which they should do under the Heaven, all the days of their life.

III. That religion is the *great good* appears in this—that it subjects the will of man to the divine will—it reconciles him to those events which must take place: and this is a consideration of great account. For events are continually occurring to disturb, if not to destroy, our composure and our peace, unless we can regard those events as wisely ordered and conducive to our welfare. But we cannot view them in that light, if we ascribe them to chance, or to fate, or to the folly and passions of our fellow-creatures. What relief do the lovers of the world find for the pains and disappointments which the world inflicts on themselves and their friends? The ingratitude returned for benefits; the collision of their interests with the cupidity and ambition of rivals;

the disasters which occur by fire and tempest; the loss of property, health, reputation—how shall they possess their souls in patience when it is so ill with the objects they idolize; when they seem to suffer unjustly, and with little or no hope of advantage. Their troubles appear to them to spring out of the ground, and their afflictions to rise out of the dust, or they view them as imposed by men, feel insulted, and take into their own hands the work of retribution, saying, "As he has done to me, so will I do to him;" and hence wars and conflicts, violence, and death. Or if the calamities of life be charged on fatality, or to an overruling Providence, in which they have no confidence, they are still like the troubled sea when it cannot rest. The utmost stretch of their philosophy and submission finds its limit in something like this, "There is no help for it;" or, "What can't be cured must be endured;" or, "There is no use in fretting," or some sentiment of a similar kind; true, indeed, but insufficient, miserable comforters in their adversity. Now let religion be your pursuit and possession, and all these events wear a new and better face. The clouds are scattered, or rent so that blessings pour down out of them, or the light of Heaven shines through them. Our disasters and afflictions come on errands of mercy. The wrongs which we suffer from others are corrections from our heavenly Father, which, for wise reasons, he employs men to administer. Our infirmities, trials, and cares, the waywardness of children, the treachery of pretended friends, the abounding wrong and outrage in the world, are seen to occur in the government of a God infinitely good, and to result from arrangements for securing the greatest revenue of happiness and glory to the universe; a view which, in itself, should be sufficient to secure the submission of a Christian, as of a child to the will of a parent; but this is not all, for you find for your comfort not only that the *greatest good on the whole* is secured, but also the *greatest good to the individual*, to you, if a friend of God; for we know that all things work together for good to them who love Him. Do you not see, then, in this contrast, what is that good for the sons of men which they should do under the Heaven all the days of their life? Do you not see, how, in the one case, giving your hearts to the world, you find annoyance, disquietude, vexation and sorrow from the calamities of life—

from the events which must occur—from the rolling on of God's providential car, arrested by no possibility from laying its track through the richest field of your hopes, and crushing your plans and expectations beneath its wheels? Do you not see how, in making this world the great good, you sow the seeds of care and toil, water them with the tears of your grief, and then gather into your bosoms a harvest of dissatisfactions, murmurings, and complaints; or, in the language of the Bible, in the events of Providence for want of submission, you "sow to the wind, and reap the whirlwind;" sow to the flesh, and of the flesh reap corruption. While, on the other hand, do you not see how, by submitting your wills to the Divine, by regarding God as the chief good, your pains and trials are only scattered seeds of growth in grace, which flourish watered by your tears, and yield a golden harvest of Christian fruits, to be reaped into the bosom of your soul: and your soul, in the harvest of the world, to be bound into the bundle of life, and garnered in the bosom of God? Do you not see how, in being religious, the trains of the Divine Providence in laying their road through the field of your heart and dividing it asunder, and crushing your anticipations, and breaking your bones, and setting you in jeopardy every hour, yet, nevertheless, find their way to your door freighted with rich compensations and requitals a thousand fold for every loss, for every pain, for every tear? In the furnace of affliction (saith God) have I chosen and loved thee, and refined thee, to be set as a signet on my arm, and a jewel in my crown. It is no strange thing that chastisements should be tokens of love; and that the Lord, who redeemed his people in anguish, should send them memorials of mercy by *sorrows express*. You see, then, do you not, the wonderful contrast between the results to men from the dispensations of Providence, as they take this world or God to be their chief good? You observe, do you not, how, to the worldling in the soil of an unsubmissive heart, the afflictions which he suffers are the seeds of other harvests of affliction, while to the Christian they yield a more exceeding and eternal weight of glory? And do we not derive from this a plea which you cannot resist in favor of Heaven's claim upon you; in favor of your preferring the spiritual and eternal to the things seen and temporal; for assuredly, in child-like sub-

mission to trials, and in the blessed fruits of them, you find what is that good for the sons of men which they should do under the Heaven all the days of their life.

IV. We find religion to be the great good in this: it presents to our minds the grandest subjects of contemplation. Here is the great Author of creation, and the end for which all things are made. God is here who inhabiteth eternity, and fills infinity, knows all hearts, and controls all events. Other worlds are here, and their inhabitants good and evil; Heaven, with its bliss and glory; and hell, with its shame and woe. Here we find our relations to God and his government; our lamentable apostacy, and the amazing plan of redemption devised for our rescue, combining in itself the wisdom, wealth, love and energies of the Godhead. Now, compared with the grandeur of these disclosures, and the magnitude of our interest in them, all that the earth can offer to our contemplation is poor and insignificant. For, after paying to this world all the compliments of the season—all the praise it deserves as a wonderful age, it is the same world still; it is only a particle in the universe, and shrinking into dimensions more minute with the increase of our locomotion and the rapidity of communicating thought. This world is too small. We feel pinched up in it. What we need, religion furnishes—communication with other worlds—with higher orders of being, with the King eternal and immortal. We need the endowments of an endless life, incorruptible and unfading treasures, honors, friendships, with faculties ever vigorous and expanding, and hearts ever loving and adoring the pure and the perfect, God, over all, blessed for ever. Now, consider, these are things presented to our contemplation by religion, and this world has nothing of any account in comparison with them. "In place of oceans, which can be fathomed, weighed, and measured, there is an expanse before us without a shore. In place of carrying on intercourse with none but the beings of our own race, separated from us, by a few leagues of distance, we send our vessels, as it were, to lands tenanted by the creatures of a more glorious intelligence, and they return to us freighted with a produce costlier and brighter than earthly merchandise. In place of acquaintance with no ledger but the one in which we cast up the debt and credit of a few fellow-worms, there rises be-

fore us the vast volume of doom's-day, and our gazings are on the final balance-sheet of the human population." The examination held over our doings by mortals; the scrutiny into our conduct by parents, masters and rulers here, are lost in the inquisition to be made by the Searcher of hearts. Our contemplation of distant worlds through the telescope; what is that to the actual passing round among them with an angel's eye and an angel's wing? and what are earthly palaces and honors beside the glorious city of God, and the crowns of righteousness there waiting for the heads of the just? But we cannot enlarge. We advise you to travel—to go around this globe a few times in person or in thought, and take an inventory of what it presents to your contemplation; and then allow the Bible to lift the curtain, and lay before you the variety, extent and grandeur of those scenes which the friends of God are to inherit, and to contemplate; and, having done that, tell us whether this world or the other is the one to which your thoughts and hearts, your cares and toils should be given; whether this world or that is *the good* which the sons of men should bend their energies to acquire all the days of their life. Tell us, will you continue worldly, or will you become spiritually minded?

V. Another plea for religion, as the *great good*, is, *that it improves the social condition of man*. And well it may, for it is love;—it teaches us justice and mercy; it requires us to cherish the interests and happiness of others; to do to them as we would wish that they should do to us; to deny ourselves, and even suffer for the general welfare. Thus doth religion incline us and others to be and do; and thus shall the will of God be done on earth, as it is done in Heaven. For what is the millennial age to be, but the prevalence of Christianity; and what more is demanded for its prevalence, but that you and I, and all the sons and daughters of man, should love the Lord with all our hearts, and our neighbors as ourselves. You cannot indulge a more delusive hope, than that the arts, science, wealth, pleasures, and wisdom of this world will, however abundant, render it a paradise. No; were every one as Solomon, in all his glory, but without God in his heart, the earth would be an aceldama; oppression impose its yoke; war smite with its sword; conflagration destroy; and professions of friendship be but the

precursors of treachery, rapine and blood. In the fairest portions of the earth, in climes most genial and prolific, you will find that man is barbarous and vile; and you have no reason to expect that those heathen tribes will be happy in their condition, till Christianity shall shed upon them her ameliorating influence. Nothing else has as yet availed to do it; and nothing else will accomplish it hereafter. The societies to improve our social state, of whatever character or name, however wealthy or learned may be the members which compose them, if the religion of Christ be not their element, they will fail in their purpose, degeneracy will mark their track, frustrate their hopes, and end their projects. Aside from the love of God, accumulated possessions will augment the feeling of insecurity, in multiplied temptations, and diminish virtue and peace. The religion of the Bible must go with the settlers of our vast country, or the greater our millions of people, and the richer their revenues, the more like Sodom shall our population become in their morals, the more rapid their march to ruin. Look abroad among the nations, and see what degrades or exalts them; examine the different parts of our land, with the same object in view; visit the social circles and the private families; find your way to individual hearts, and discover what is *that good* for the sons of men which they should do under the Heaven all the days of their life, to improve their social condition; and tell me if it be not to love God and man; to have in us the same benevolent mind which was in Christ Jesus. Tell me, how can you be philanthropic, while loving the world more than God?

VI. Religion commends itself to our regard, as the "great good," in its power to banish afflictive fears. Nothing else can banish them. You may multiply your worldly treasure, and you will multiply your fears of losing it. You may multiply your friends, and in so doing, increase your fears of losing them. You may be candidates for honorable and lucrative posts, and apprehensions of failure will afflict you in proportion to your estimate of their value. You may be the favorites of fortune, with everything about you which can minister to your convenience, your pride, or your neighbor's envy; your inventory of the delights of the sons of men may be as full as Solomon's; and so much the more

shall the fear of their loss embitter your joy; so much the more will you be afflicted with fears of death, which shall remove you away from all these idols. "How dreadful must thy summons be, O Death! to him who is at ease in his possessions." But, aside from worldly goods, we all have our fears from another source. We have all sinned. Our consciences accuse us. We are sensible of the folly of our lives, the vanity of our pursuits. We know that we must die, and our spirits go before God and be judged; and this makes us afraid. It is no presumption to say that fears on this subject afflict you. You may seem not to care, but you are troubled in view of the doom that awaits you. You fear to die. You fear the judgment. You fear the wrath of God. Nothing will avail to banish your fears but religion. The pursuit and possession of the world will only increase them. You may indeed, for a time, drown reflection in the excitement and intoxication of this vain and fleeting state; you may walk in the sight of your eyes and the desire of your hearts; but it is written—you have read it—the characters stand on the wall—in the midst of your thoughtlessness these words are there. "Know thou, that for all these things God will bring thee into judgment." You are, my friends, afflicted with fears which nothing but the love and mercy of Jesus can remove. You may learn, if you will, at the bedside of the dying, in the fears and anguish with which the votaries of this world go out of it, and in the peace and joy with which the penitent departs; you have only to see this, or to be yourself laid on the brink of the grave and the verge of eternity, in order to be satisfied in regard to that good for the sons of men which they should do all the days of their life. Dying hours assure you that this world is not that good. It cannot quell your fears. Dying joys assure you that religion is that good. It casteth out fear, even when you are walking through the gate of death, or when called to the judgment by the shout of the archangel and the trump of God. Dying hearers, do not our fears of the ordinary calamities of life, and especially of life's termination by death, require us to be religious?

VII. Religion is the great good, for it provides for man, as an immortal being. This the world does not provide for; it provides only for this life. But the present life is as

nothing, in comparison of eternity, before which the kingdoms of this world and their glory dwindle and fade away. Could you gain them all by your efforts, those efforts would be unproductive—their results as the dust of the balance, compared with the wisdom of his course, and the magnificence of his acquisitions, who penitently smites on his breast, and cries with a broken heart, "God be merciful to me a sinner." As an illustration of this, look at the worldling, who was clothed with purple and fine linen, and fared sumptuously every day. His possessions left him, and he left them, quite unfurnished for the world to come. He died and was buried, and lifted up his eyes in hell, his everlasting dwelling-place, with not so much of good for his estate as one drop of water. While the poor man at his gate—who had no wealth, no friends on earth, but had this one precious thing in his soul, the love of God as a key to the treasures of Heaven—was conveyed by angels to the bosom of Abraham, to inherit with Christ and the redeemed the affluence of immortality. For us, too, the world, however much we may gain of it, can do nothing more by way of preparing us for eternity, than it did for that ruined man in the flames; while for us, if we seek it, religion will do nothing less than it did for that blessed one in the glorious paradise. O can we, then, for one moment, hesitate in deciding what is that good for us, the sons and daughters of eternity, to do under the Heaven all the days of our life, that when life here ends, we may enter upon an immortal life beyond the skies? Can you hesitate whether you have time to serve God—whether his favor is worth your desire and pursuit—whether the friendship of Jesus is an honor, and his smile to be preferred to his frown—whether his welcome in the great day to the kingdom of Heaven, will not be unspeakably better for you, than his sentence of banishment to the infernal pit uttered against you? If you do not hesitate on these points, I hope you will not hesitate to choose this day the one thing needful—that good part which shall not be taken away from you.

THE SAVIOR'S NEED.

LUKE XIX., 34.

"The Lord hath need of him."

It is written of the great I AM, whose throne is the heavens, and whose footstool is the earth, that He is not "worshipped with men's hands, as though He *needed* anything, seeing He giveth to all life and breath, and all things;" and in the 50th Psalm, where God claims as his own this world and the fullness thereof, He disclaims all dependence on his creatures—reproves the pride of imagining that they can be profitable to him—and assures the man who offers his bullock, or bread, on the altar—"If I were hungry I would not tell thee, for the world is mine, and the fullness thereof." And yet it hath pleased Him, who is himself the ever-blessed, to create innumerable worlds, and intelligent beings to inhabit them, by which, while the happiness of the universe is enhanced, his attributes are displayed; for not only in his wisdom, and by his power, hath He made all things,—He hath also in his benevolence made them for himself—"for his glory they are, and were created." To Him they should be devoted. And especially on this earth, which is the theatre of redemption, when God was manifest in the flesh, in the person of Jesus the son of Joseph, He was subject to infirmities, was ministered to by angels, and men; the fish furnished Him tribute money, and the beasts of burden conveyed Him from place to place. The Lord had *need* of them; and none were too poor to do Him reverence;

none too obscure, or insignificant, to be a part of a wise and universal plan. And whatever may be our estimate of the relative importance of material objects, we have reason to think that they are valuable in God's account, as they promote the salvation of mankind,—as they stand usefully related to the dying of the Lord Jesus, and the results contemplated by his death.

When Christ had nearly fulfilled his course, when the hour drew nigh that He should be offered, He steadfastly set his face to go up to Jerusalem. His friends remonstrated; they were even amazed that He should thus expose himself to the wrath of his foes. But his purpose was fixed. He proceeded on foot till He came nigh to the city, to Bethpage and Bethany, where He sent two of his disciples near to a village, where two ways met, saying to them, "Ye shall there find a colt tied, whereon never man sat, loose him, and bring him. And if any one object, if any inquire, Why do ye this? ye shall say, '*The Lord hath need of him.*'" They went as they were directed; they found it, as it had been predicted; they were questioned, as it was to be expected; and they replied according to their instructions, "*The Lord hath need of him.*"

Why did He need him?

I. He needed him as a witness in his behalf; for, "all this was done that it might be fulfilled which was spoken by the prophet, saying, "Tell ye the daughter of Zion, Behold thy king cometh unto thee, meek, and sitting upon an ass, and a colt, the foal of an ass." Many prophecies pointed to the Messiah, to be fulfilled in Him for the confirmation of the faith of his disciples, that He was indeed the Christ, and for our satisfaction as well as theirs. He must be born in Bethlehem of Judea, for thus said the prophet; and in the line of David; a man of sorrows, despised and rejected; betrayed by a pretended friend; his garments parted among the soldiers, and lots cast for his vesture; He was to die with the wicked, and be buried in a rich man's tomb, and rise again the third day. All these things were foretold, and it was therefore necessary that they should come to pass—there was need of them to be witnesses for Christ as the Savior; need of them that we might be sure that He came from God; and that we might believe in Him to the saving of our

souls. And for the same reason He had need of the colt. It was one of the links in that chain which could not be broken. No matter whether the beast were renowned or despised; no matter who the reputed owner might be, Christ must have him, and ride upon him,—it was a needful testimony for Immanuel—the dumb beast, as it were, speaking and rebuking the madness of those who reject the claims of Jesus.

II. The Lord needed him not only to fulfil a prophecy, but also to illustrate his omniscience. We regard it as proof that Christ was Divine, because He knew the thoughts of men; because He predicted the manner of his death; also, the fact and time of his resurrection;—so, likewise, it is evidence of his foreknowledge, that He should say, “In the village over against you, where two ways meet, you shall find an ass tied; one on which never man sat; one which the owners will send straightway, when ye say, *‘The Lord hath need of him.’*” Do you think that all this was previously arranged between Christ and the owner of the beast? Our reply is, the record gives not the least intimation of any such thing; but, on the contrary, the statement appears to be an honest witness to the fact, that Christ knew all things; that the arrangement was made, not at the time between Him and the man who tied him there, but that in “the determinate counsel and foreknowledge of God,” as far back as the decree that Christ should die, was the arrangement made, that He should ride on an untutored beast, and that it should be standing at the place to which the disciples were sent when the order was given to go and bring it. “All things are open and naked unto the eyes of Him with whom we have to do.”

III. The Lord had need of him, not only to illustrate his omniscience, but also his power over the spirit of man which goeth upward, and of the beast which goeth downward to the earth. We should expect the disciples to have demurred, saying, “The enterprise is dangerous; it will place us in an unenviable predicament, in conflict with the laws of the land; it will have the appearance of evil; we may be apprehended as thieves and robbers.” At other times, they had their doubts, and fears, and objections; now, why had they none? Because the power of Christ in-

fluenced their minds. And for the same reason, the owner made no objections; he did not say, "Who is the Lord, that I should obey his voice?" It was enough for him to know, that "the Lord had need of him." And because it was enough, we think, the power of Christ influenced that man's heart, making him willing. Would less than that make you willing? Let one come to your stall, a stranger, or a man known to you,—you find him untying your horse or your ox,—would you not enquire, "Why do you that?" He replies, "The Lord hath need of him." Would that satisfy you? Would you straightway consent, and let your beast go? The simple assurance that "the Lord needs him," would not be satisfactory and influential, unless the power of the Lord moved your heart. That power, we think, rested on the owner of the colt. And not on the owner only, but on the colt also; for no man had ever sat on him; he was unbroken, and now, for the first time, to be rode in a crowd, over branches of trees and clothing strewed in the way, and multitudes on every hand, thronging and shouting; and yet the animal went steadily on; for not only did the meek king in Zion, who sat on him, control his head with bit and bridle, but also the beast's temper into gentle and unresisting submission. And more than this, there were thousands of men that same morning, who by nature were stubborn as the horse and the mule which have no understanding, and who, indeed, are oft more brutish than the ass which knows his master's crib, and the ox that knoweth his owner; and these thousands follow in the triumphal march, and shout Hosanna, and bless him who cometh in the name of the Lord, meek and lowly,—this was a testimony to the power of the Savior, who holdeth all hearts in his hands, and turneth them whithersoever He will.

IV. The Lord needeth the colt, and the attending circumstances, to confirm the faith of his disciples in his divinity and man's depravity. For He was about to be taken and slain as a malefactor, and this fresh demonstration of his knowledge and power—this fulfilment of prophecy in Him—this general and overwhelming consent, that He was the son of David, and the Son of the Highest, might serve to keep his friends from despair in the dark day which was to follow. And not only must they have seen in their Master the signs

of the true Messiah, they must have seen the necessity of Almighty help to save the multitude from that sickleness and depravity, which, so soon after bestowing upon Jesus their applause, was exhibited in their rejecting Him, and setting Him at naught. The popular tide which bore Him to-day triumphantly into that city, stained by the blood of the prophets, turned against Him to-morrow, pursued Him to the summit of Calvary, and swept Him away as the most infamous of malefactors. In the language of the prophet, "He was numbered with the transgressors."

As a further improvement of this portion of sacred history, it may be remarked,

1. Those who go on Christ's errands will speed. The disciples not only went for the colt—they brought him. The Savior has need of our services: He is pleased to employ us in fulfilling the things written concerning himself; in accomplishing the great designs of His redemption and mediatorial reign. We have only to engage in doing the Lord's pleasure, in order to be assured of success. Has he need of any soul in this assembly to be sanctified and set in his crown by my ministry, then will I preach in hope; the hardness of the human heart, the stubbornness of the will, the force of the world, and the opposition of the adversary, shall not deter me; I will endeavor to loose that soul from its present fastenings, and lead it to Christ; for it ought to be sufficient for me to know, that the Lord hath need of that soul. What have I to do with obstacles, difficulties, discouragements? And so, my brethren, with you. Hath the Lord "much people" in this village and town? and does He say to you, Bring them to me? Go, then, into the highways and hedges; go where the two ways meet; go to the houses and settlements over against you; go to the huts of the strangers from the Emerald Isle, and make an effort to liberate men, women, and children, from the bands of error, sin, impenitence, and the wicked one; and if any ask, "What do ye here;" or if your own unbelief suggests, "it will do no good," your reply must be, "I think the Lord hath need of them;" and if you are right in this, you may be sure to speed, your labors will not be in vain in the Lord. Hath Christ need of the heathen for his inheritance, and the uttermost parts of the earth for his possession; and does He say to us, "Preach the Gospel

to every creature?" The enterprise must be successful, no matter how remote the realms in which the benighted dwell, nor how dense the darkness which hangs over them, nor how strong the cords which bind them to their present master's post—the god of this world—your mission must speed, their spirits must bow; they will come to Christ, and go in His procession to the New Jerusalem. You have only to hear the Savior's voice, saying, Go to this or that place, and perform this or that act, you shall be borne out in the doing; hearts will be overruled; other claims will yield, obstructions will vanish, and the pleasure of the Lord shall prosper in your hand. When the missionaries went first to India, the authorities said, "What do ye here? return to your country." When others landed in the Islands of the Sea, they were told that they could not possibly stay there; but they could not be deterred from making the trial; they supposed the Master had sent them, and they said to the heathen, "The Lord reigns, and hath need of you;" they hearkened, and we now exclaim, What hath God wrought? So shall it ever be. Whatever else may fail, the work of the Lord shall prosper in our hands.

2. We should cheerfully resign to the service of Christ that which we call ours.

The owner of the colt yielded to the demand of the Lord; He straightway sent him. And shall we cling to that which Christ needs? Have we property—have we flocks and herds? have we merchandise, money, talents, influence, children? Have we any thing, more or less, and does the Lord need it? Would any thing in your trust promote the great ends for which Christ went to Jerusalem and died? Can it be made to contribute to the comfort of Christ in His poor members? Can it swell His train? Can it increase His honor? Can it augment the hosannas which break forth from the lips of infancy and age? Can it be employed in bringing souls to Heaven? then the Lord hath need of it. You have no offering too precious for Christ's treasury; no beast but that you can part with it for Him whose are the cattle on a thousand hills; no child but you can surrender it at the call of your Lord. Shall we hold it back? No; the attempt is vain; we cannot retain it; we have no power; life cannot last; property will not abide; the colt and the

owner must pass away : so we and ours, unless they and we can be connected with the kingdom of God. This, then, shall be our endeavor. Were Christ here present, who would withhold from Him any thing He might need ? Where is the table that would not feed Him ? where the roof that would not shelter Him ? where the pillow on which He might not rest his head ? where the chariot that would not leap for joy to convey Him ? where the child too precious to be placed in his arms, and yielded to follow Him whithersoever He goeth ? Christ's kingdom is here ; his people are here ; the thousands for whom He died are here ; *save them, and thus save Him.* Let us but hear that the Lord hath need of any thing we possess, and straightway we will send it. It were a happiness to do so : our highest honor. Oh, we hope that in God's counsels from eternity, He hath connected the property in our hands with the prophecies concerning His Son ; we hope that our possessions and influence lie along the track of the Savior's journey, travelling in the greatness of his strength to conquest and everlasting renown ; and that He will send some messenger for that which stands at our post, and with the annunciation, "The Lord hath need of it," will send an influence on our hearts constraining them to respond to the demand, and to rejoice in it more than in all riches. For what if the Lord hath no need of me and mine ? what if my wealth has no part in his kingdom ? what if my soul has no interest there ? what if He needs not my children ? what if His train goes by and calls not at my door ? Will I rejoice in that exemption ? I tell you, nay—I will be alarmed at it ; I will tremble to think that the kingdom of God can do without me ; that I am one in whom the Master has no pleasure ; that my affairs, my family, my soul and theirs are not woven into the divine purpose for a part, and a lot, a name and a remembrance, to all eternity, with the Lord of life and glory.

Let us, then, mark the signs ; let us note the inclination of our souls ; let us watch the response which our hearts give to the demands that in the providence of God are made upon us. Does the Lord need any thing of ours, from the whole heart to the uttermost farthing, then will He arrange his providence so as to call for it, and He will move our hearts so that we shall cheerfully yield it. That which is

needed for the kingdom of God will certainly be forthcoming; and if calls are made on us which we do not respond to, it proves not the failure of the cause, it proves only that our own failure of Heaven is an event to be looked for, inasmuch as the candidates for Heaven are sitting now to enjoy it; they are in training for it; the Spirit is making them generous and happy to meet the demands resting on them to promote the kingdom of Christ; and those demands are multiplying the more they are met, and met with increasing promptness the more they are multiplied. What do I see, when I behold an individual who has nothing to spare for the Lord; the colt is forbidden to be loosed; the means for well-doing are in his hands, and he holds them fast; few or no applications are made to him, because it is understood to be of no use to make them? What do I see? I see, or think I see, a man whom the Lord does not need, holding in his hands money which the Lord does not intend that *he* shall give. I think I see a man whose destiny is not identified with the kingdom of Jesus; one whose soul is not united to Christ; one who shall have no lot in that kingdom. I judge so, because, if the Lord needed him, or any thing he has, he would both call on him for it, and give him a heart to respond to the call. We pray fervently for a heart to be called upon, and to respond; it is a good sign. I have seen men who were often beset with applications: the Lord seemed all the time to need something of them, and they were happy more and more as the calls were multiplied; you could confidently say to one who wished aid, Go to that man, show him that the Lord hath need of an offering, and he will be sure to make it. And that is a noble sight; the conduct of that man reveals a wonderful fact—to wit, that he is in a process of training for that inheritance to which he was from eternity ordained, even life everlasting. Happy they who have that which the Lord needs, and thrice happy they, who have a heart straightway to send it.

3. Pride and self-exaltation do not become the Christian. Christians should be like their Master, the king in Zion, and He was meek and lowly; born in the stall, and in the day of his triumphant and kingly entrance into Jerusalem, humble still; whose approach the prophet Zechariah heralded five hundred years before, saying, "Rejoice greatly, O daugh-

ter of Zion—shout; O daughter of Jerusalem; behold thy king cometh unto thee; He is just and having salvation; lowly and riding upon an ass—a colt the foal of an ass.” Has any one of us reason to be proud? What, pray, is it for? Is it that you differ from others; that you are better than they? that the Lord hath need of you? These are no good reasons for pride; the Lord makes you to differ; you are what you are by grace; not for any merit of yours. The beast was needful to Christ, because it was so arranged. It was sent for, neither for its beauty, wisdom, nor speed, but to illustrate the character of Zion’s king; and if He calls for you and puts upon you any honor; if your name and your destiny are connected with that of the great Redeemer, the praise is due to God, not to you.

“What was there in you to merit esteem,
And give the Creator delight;
’Twas even so, Father, you ever must sing,
Because it seemed good in thy sight.

“Then give all the glory to his holy name,
To Him all the glory belongs;
Be yours the high joy still to sound forth his fame,
And crown Him in each of your songs.”

4. We learn from our subject that a small beginning grows to a large conclusion.

The going for the colt was the first thing; one and another joined the procession; a multitude assembled; the air rang with their acclamations; the whole city was moved. So grace in the heart is at first a spark; it expands till it inflames the whole soul; and the saint shines forth like the sun in the kingdom of his Father. And so is the kingdom of Christ in the earth, a mustard-seed waxing a great tree; a little leaven diffusing itself through the entire mass; a stone cut out of the mountain and filling the whole earth. The Savior was worshipped, a babe in the arms of his mother; He was followed by multitudes into Jerusalem; he was received to Heaven, accompanied by legions of angels, when the everlasting gates were commanded to lift up their heads, and open their doors, that the king of glory might come in.

So, whatever you may do for this expansive kingdom,

shall be enlarged without measure. The two charity-mites shall make an estate beyond Eastern and Western gold; the soul you may convert with a tract, a fervent prayer, or kind word of advice, shall surpass in value the kingdoms of this world and the glory of them. In the work of the Lord, a small beginning grows to a large conclusion; the day of small things is not to be despised; but each one of you who would arrive at Heaven, must take the first step, and however feeble it may be, another will be added, till you run in the heavenly way, mount up like an eagle to meet the Lord in the air, when he cometh in the clouds.

I wonder, my brethren, our ambition is not fired to have a part and a lot in Christ; an inheritance with the just, whose light shines more and more unto the perfect day. For the honor which cometh from God endures, while the possessions and the applause of mortals are of little value and of short duration. How short we learn in the history before us; for when Christ entered Jerusalem, the ground was not good enough for the beast he rode to tread upon, and no expressions of homage were too strong; their Hosannas were in the highest; when, shortly after, He suffered indignities which exhausted the invention of fiends, and the cry was, He is not fit to live; Barabbas the robber is better than Jesus; crucify him, crucify him!

He was slain for us; there was need of it,—it behooved Him to suffer, that we might be saved. We need an interest in Him; can it be that He needs us? Does He ask your heart, dear youth? Yield it to Him. Does he require your prayers? Retain not prayer. Does he call for your songs? Praise Him, lift up the heart, lift up the voice. Does He demand your substance? Yield it. Parents, does he claim your children? Bring them to Christ. Does He send a message to you for your co-operation in any mode, though humble as the agency at Bethpage? Comply straightway; the Lord incline you; the need and the hearty compliance are tokens for good—tokens which we are anxious to see; for, as has been already remarked, we tremble to think that the kingdom of Christ, its onward march, and its glorious triumphs, should have no need of us. We should be alarmed to know that the prayer-meeting needs us not, and is proceeding without us; that the songs of the temple need us

not, that they are sung and our voices are dumb; that the treasury of benevolence needs not our gifts, that it is filled while our money cankers and eats our flesh; that the dying souls need us not, while others search them out as gems for our Redeemer's crown. I would, my brother, rather hear that afflictions, like Job's, had come upon you; I would rather hear the bell toll for your death, than to hear that you, and anything you have, are not needed in the kingdom of God; and that when application is made to you, you prefer to let others supply Christ's wants; for that were a dark sign, an evident token of perdition. The train you are in, is on the downward and broad track; and it is dreadful to be needed there; and needed you will be only there, if you refuse God and glory. See to it that you refuse not Him that speaketh. Let each one stand ready—each one of you be on your anxious watch to lay up treasure in Heaven, to yield your all to Jesus, and to swell the triumph of his procession and glorious entrance into the New Jerusalem. Hath the Lord need of your heart, your praise, your faith and patience, your wealth and influence? Send them straightway; and rejoice that you are counted worthy to have any part in the everlasting kingdom of God and the Lamb; to whom be glory forever.—*Amen.*

THE MULTITUDES FED.

MATTHEW XIV., 16.

"They need not depart; give ye them to eat."

THE Savior and his disciples had been going about doing good, till they were weary *in* their work, not *of* their work. The Shiloh had come, and the prophecy was fulfilling, that "to Him shall the gathering of the people be;" for there were many coming and going, so that He found no time even to eat His necessary food. He had withdrawn privately in a boat, and coasted along the shore of Tiberias to avoid observation, that He and his disciples might refresh themselves by retirement in a desert place. The inhabitants of the towns and cities were apprised of their movements, and followed them on foot, out-went them, and were in a mass meeting to receive Christ at the point which He might choose for his landing. He found the solitary place full of animation and life. The closet He had selected was changed into a temple, thronged by a great congregation. His dormitory was forestalled as a hospital or dispensary of the sick and impotent, waiting, as did those at the pool of Bethesda, each one to be "healed of whatsoever disease he had." They were not reproached, and dismissed with a displeasure and decision which might serve as a caution to all other intruders; but instead of this, He, whose high destination was, that "*He pleased not himself*," had compassion on them, received them with open arms, healed their sick, and preached to them the Gospel. Whether it were a faulty

improvidence, or a commendable faith in that text, "Man doth not live by bread alone, but by every word which proceedeth out of the mouth of God;" it so happened that they had taken with them no supplies. The hours had rapidly fled, while they gathered wisdom from his lips, and received health from his hand. The tide of time waits for none; the day was far spent; and hunger is a necessity which has no law. But He who had filled the souls of his hearers with a spiritual repast, will now approve himself to be the Great Father and Preserver of the world, by whose liberal providence mankind are sustained. The eyes of all wait upon thee, O Lord, and thou givest them meat in due season, for thy mercy endureth for ever. Thou openest thy hand, and satisfiest all things living with plenteousness.

As the evening drew on, the disciples came to Christ, and, as a matter of prudence, moved that the congregation be dismissed. One, in view of this, has said, Christ's disciples are often more careful to show their discretion than their zeal—their abundant consideration than their abundant affection, in the things of God; and this, it must be admitted, is too often true. But charity may well attribute the suggestion of the disciples, in the instance before us, to a kind concern for the welfare of the people. "This," said they, "is a desert place, and the time is now passed; send the multitude away, that they may go into the country round about and into the villages, and buy themselves bread, for they have nothing to eat." How are they astonished at the reply of their gracious Master: "*They need not depart; give ye them to eat.*" How could they do it? To spread a table in the wilderness for five thousand men, besides women and children, would require an allowance like that of king Solomon's provision for one day, to wit, "thirty measures of fine flour, and threescore measures of meal, ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, besides harts and roebucks of fallow deer, and fatted fowl." This would constitute a promising bill of fare; but instead of this, look at the inventory of their stores—all weighed, measured, counted, and summed up, the total is "*five barley loaves and two small fishes;*" and then to supply the wants of many thousands! You may remember, that when a man

came from Baal-shalisha, and brought the man of God bread of the first fruits—twenty loaves of barley, and full ears of corn in the husks thereof—and Elisha said, “Give unto the people that they may eat,” his servitor, in surprise that he should draw so large an order on so small a treasury, replied, “What? should I set this before a hundred men?” How then should the disciples, if twenty loaves were altogether insufficient for one hundred men, be able to feed, with one-fourth of that amount, fifty times that number? The prophet Elisha, notwithstanding his servitor’s remonstrance, repeated the order, “*Give the people, that they may eat; for thus saith the Lord, they shall eat and shall leave thereof*”—implying, that Omnipotence would interpose in its extension. And so it proved. Jesus said unto his disciples, “They (the multitude) need not depart; give ye them to eat.” The disciples had been at the marriage of Cana in Galilee, and with the other guests drank wine from the pots which had been filled with water; but they had not seen a host fed with manna from Heaven; nor the loaf which would satisfy the wants of one man, made to meet the demand of a thousand. And, as we are prone to walk by sight, and not by faith, and to make our experience the rule by which to measure our expectations; and, like Hume, to rely on the constancy of nature to the rejection of that which is miraculous; so they, when directed to feed the multitude, betray their surprise at an order whose execution seemed to them an impossibility, by affirming, “We have but five loaves and two small fishes, and what are they among so many?” Alas, how slender a provision was this, even for our Lord and his own disciples! Though every beast of the forest was thine, O Savior! and the cattle upon a thousand hills; thine the corn which covereth the whole surface of the earth; thine, all the fowls of the air, and whatsoever passes through the seas; though thou couldst at thy pleasure have assembled innumerable quails, or rained down manna from Heaven; yet thou art contented with the humble portion of five barley loaves and two small fishes! Certainly, this was thy *will*, and not thy *need*. Thou wouldst teach us that our appetites may be relieved, not pampered—that our corruptible body is not to be our master, much less our god—that

our glory may not be our shame—that our end may not be destruction. Meat was ordained for the body; the body for the soul; and the soul for God.

“Man wants but little here below;
Nor wants that little long.”

“*Five barley loaves and two small fishes; five thousand men, besides women and children;*” and the order, “*Give ye them to eat!*” Here, be pleased to remark again the compassion of Christ. He (and his disciples) came to find rest. He had foregone that, that He might give rest to the weary and the heavy laden, in healing their sick and preaching the Gospel. He came to find time to eat; but the multitude had thronged about Him, and allowed Him no leisure even for that. But He did not say, “as they have requited me, so will I do to them.” He did not congratulate himself that, as they had made Him to fast, so they should fast in return, and in that state be sent away to faint on the road. No; He would do good to all, and teach us by his example to be kind to those who would be rude to us. He orders the *multitude* to be *first* provided for. The bread which the disciples had brought into the desert, that they and their Master might make a quiet meal, is to be distributed among the strangers who had intruded on their retreat and prolonged their hunger. Thus was Christ, the great Bishop of souls, given to hospitality, as the under-bishops are required to be. Thus He taught us to look, each on the things of others—to love ourselves last. He took care that those who had attended on the spiritual food of his word, should not want for the bread that perisheth; that those who are in the way of duty should find in it, not only safety, but supply; and that his declaration should be true, that, to those who seek first the kingdom of God, all these things shall be added. But how be added? By the blessing of God, in doing our best; by placing what we have, little or much, at the disposal of Christ, as the disciples did their scanty supplies when their Master said to them, “*Bring them hither to me,*” teaching us to put our little into the hand of God, if we wish its enlargement—for in thine hand, O Lord, it is to make great; it is thy blessing which maketh rich,

and addeth no sorrow with it—thou canst furnish a table in the wilderness.

All is now ready. No new or old wine. No fatlings and oxen are killed. On the one hand are, perhaps, ten thousand to eat; and on the other the Master of the Feast, with the ample preparations—five barley loaves—two small fish.

“Make them sit down.” Where shall they obtain chairs and couches? “Let them sit down *on the grass*,” on that carpet of living green, which the sunshine and the rain have woven from the loom of the earth, and spread for the occasion. “When Ahasuerus would show the riches of his glorious kingdom, and the honor of his excellent majesty in a royal feast for the great men of all his ¹²⁷ provinces,—the couches they sat on were of gold and silver, on a pavement of red and blue, black and white marble. But our Lord now showed the riches of a more glorious kingdom, and the honor of a more excellent majesty, even a dominion over nature itself; but, instead of the porcelain and silver, and the glass, as if the Lord of all, the second Adam, intended to restore things to the plainness and simplicity, and so to the innocency and happiness, of *Adam in Paradise*, He commanded them to *sit down on the grass*. His kingdom was not of this world, and it came not with observation. But everything was done decently and in order—they were arranged in ranks of *fifties* and *hundreds*, that all might be served in their turn. And although there were so many, and no tables around which they were seated, yet they did not, as is too often the case with us in a numerous assemblage, fail to have the blessing of God invoked on His bounty. Jesus took the five loaves and two fishes, and looked up to Heaven in prayer and thanksgiving, teaching us to acknowledge our dependence and obligations, and to eat and to drink to God’s glory.

He brake, and gave the loaves to the disciples, and the disciples to the multitude; and thus He put honor on them, making them workers together with Him, and teaching us how the bread of life is to be dispensed to the world—Christ the source, the original author, his ministers the agents to impart it to the multitude. They are to deliver that which they receive from the Lord. They cannot fill the hearts of others unless Christ first fill their hands,—what they receive they must scatter abroad, as faithful stewards, giving every

one his portion in due season ; and, thanks to God, be the multitude ever so great, there is enough for each and enough for all ; and more, too, for they did all eat and were filled : and they took up twelve baskets of the fragments, which Christ commanded them to gather, that nothing might be lost.

We are in this concluding direction taught to practice a careful economy—and even in times of profusion and abundance, no less than in seasons of straitness and of want, to take heed that we be faithful stewards of that which is least, as well as of that which is greatest. It has seemed to me wonderfully instructive and impressive that Christ, who had at his command the possession of the universe, and who could multiply the smallest amount to the largest extent, and who insists that we ought not be anxious about what we shall eat and drink, and careful for nothing but trust in that good Providence which feeds the ravens, and clothes the lilies of the field in more than Solomon's glory—that He should, when confirming our faith in all this, by feeding with a mere pittance an immense congregation, insist on frugality, as the peroration or winding up of this his miraculous interposition, and the exercise of a most rigid economy. “Never mind,” we should say, “never mind the crumbs, the shreds, the odds and ends ; it would be miserly, niggardly, and little, to turn our thought and our care from the full treasury of Providence to the remnants scattered about us, which had better be left to the beasts of the field and the fowls of the air.” But you will consider, that it was the same benevolence and wisdom which had so wonderfully multiplied their mercies, which also said, “*Gather up the fragments.*” For there were others in the world who had not eaten, and who would need to do so ; yes, even their own appetites, for the present subdued, would soon rise again with fresh demands : they were not to expect unwonted supplies to be repeated : they must make the most even of an uncommon and miraculous donation ; certainly then the most, also, of the ordinary and constituted productions of nature.

It was no design of Christ to make void the laws of economy any more than the laws of Moses ; and as the heavens and the earth shall sooner pass away than one jot or tittle shall fail of the commandments written on Sinai, so

shall those Sinai commandments as soon fail as that one jot of those other ordinances shall fail, which decree that by the sweat of his face shall man eat bread ; and that, by prudence and economy, he shall have all things richly to enjoy ; and that by idleness and prodigality, he shall be clad in rags ; and by improvidence and waste, beg in the harvest and have nothing. The loaves and the fishes were multiplied that the thousands might be fed, and that Christ might be exalted and trusted in as the friend and Savior of the race, and that we might learn to imitate His compassion and grace—not that they who were fed, or we who read the story, should love the world, and lay up our treasures on earth, and overvalue that which perishes in the using. No—and the command to gather up the fragments was never uttered to narrow our souls and concentrate our affections on a crumb, a penny, or a pin, but that, in the possession and use of Heaven's bounty and mercy, we might be faithful—that every one might have wherewith to prove his fidelity to his Almighty Lord ; and that he who had but a mite in his trust by which to make out that proof, could do it by that mite as well as in the possession of kingdoms : because it is a settled fact, that he who is faithful in the little is rewarded no less than he that is faithful in much ; and he who gathers up a fragment, in obedience to the command of Christ, shall hear the approval "*well done*," equally with him who is ruler over ten cities. In obedience to Christ, in the spirit of Christ—is it to be done—not to amass a miser's useless hoard, but to make the most of every thing which God gives us, that we may do good and communicate. Does one fear the charge of being penurious because he is prudent ; because he takes care of the pence as well as the pounds, the minutes as well as the years ? He need not fear, for he can make it clear as day, if he please, that he serves God in it—that he eats plain food not only for health, but that he may have bread to deal to the hungry, and that he cannot afford this and that expenditure, because he must give the price of it to the poor and the needy. Collecting the fragments may be a princely employment, one on which God will smile, when the pressure of His love and command bends you to the work of gathering them up. Besides, the vast is made up of the minute ; and if each sand be gone, where is the mountain ?—if the drops be gone,

where the flood?—if the farthings be gone, where is the estate?—if the minutes fail, where are our years? "*Gather up the fragments, that nothing be lost.*" Improve the spare moments in reading and study, and you shall have knowledge enough—for many a one has attained to eminence just in this way. Improve this and that fragment of time in prayer, and you will soon become rich in grace—for many, in just that way, became kings and priests unto God; speak but a kind word, the work of a moment, and it shall cause the heavy heart to sing for joy; and gentle reproof or earnest persuasion, a mere fragment of thought, and of time, may convert a sinner from the error of his way, and save a soul from death. Gather up the fragments of influence, of time, of opportunities; and gather up the fragments of your worldly possessions, that nothing be lost. For, in the exercise of a praiseworthy and heaven-approved carefulness and economy, a healthful regimen, and a conscientious expenditure, we should, for the most part, soon come to owe no man any thing but love; we should have tens and hundreds to bestow on the perishing race for their salvation; we should have time for all retired and private duties; we should make our public improvements to praise us in the gates—we should make the desert place to rejoice in the streams flowing back to the source, for, in the wilderness made glad, and among the hungry thousands fed, the benevolent Lord uttered, illustrated and impressed the command, which, in his name, we repeat in your ears, and beg it may sink into your hearts, and be exemplified in your lives, "*Gather up the fragments, that nothing be lost.*"

And not only should we be economic, that we may have to give to him that needeth, but we should give to him that needeth, as a matter of economy; for "there is that scattereth and yet increaseth." That text and others like it, when we employ them in an appeal to your charity, possess with you no great force: it seems to be one of piety's paradoxes, that it is more blessed to give than receive; and you do not readily see how that to keep for your own use all you have, tends to poverty. But, look you here, a vast throng,—seven, eight, or ten thousand, more or less,—men, women and children, twenty times the number now in this house, needing bread, and to feed them all five loaves and two fishes. You say, "Only Omnipotence could satisfy them with so

small an amount, and that by a miracle." Very well. But there is a choice in the mode by which that miracle shall be accomplished. You recollect we remarked in our discourse on Peter's draught of fish, that the miracles of Jesus were in harmony with the constitution of nature, an additional momentum to a machinery or organization already existing or in action. He made the blind to see with their *eyes*, and not with their ears—the dumb were made to speak with their *tongues*, not their fingers—the lame to walk with their *feet*, not fly with wings; and when He would fill Peter's boat with fish, He did not make the fish leap into the boat, which would have been a contravention of nature's laws, but He commanded Peter to let down his net, the fish were taken in the ordinary way, the wonder being simply that he found so many there, where all night long he had found none. And in the miracle before us, the feeding of thousands with a small amount of food, was not a contravention of nature, or of our ordinary experience, it ran on the same line, but only ran beyond it. We constantly see a small amount of bread multiplied into a sufficiency for many men, increased in the same way that Christ increased the loaves and the fishes, i. e. by distribution. He did not exert his power to enlarge the small loaves into an enormous mass, of fifty cubic feet, each, and set the men around them to cut and eat, as cattle stand around a stack of hay; but He took the loaves, such as they were, and brake them, and blessed them, and passed them along, and one and another supplied his wants, and yet there were fish and bread for the next one, till this company and that company of fifty and a hundred were visited, and all were abundantly satisfied, and there remained twelve baskets of fragments. No one could tell *where* the gain was, nor *when* it was—all they knew being this, that it held out in the distribution—that it was scattered, and yet increased—that those who give to the poor, lend to the Lord, and He will repay them again; and that if you give, hoping for nothing back, then good measure, pressed down, shaken together, and running over, shall be heaped into your bosom. The fragments of the loaves and fishes were more than the entire mass—*twelve* baskets, in place of *one*; and thousands fed besides. I said, this miracle was like the others which Christ wrought, in harmony with God's general arrangements. The general

arrangement with which this miracle was conformed is, that in order to increase you must scatter.

The only difference between the way in which those five thousand were fed, and that in which the millions on earth are daily fed, was merely this, that Christ was pleased in that instance to impart to the dead fish and grain a power of expansion and increase which belongs to them as a natural property, while the principle of life inheres in them: and further, that the enlargement in the scattering occurred, in the present instance, more rapidly than the same enlargement in the common course of nature. The increase from scattering was vouchsafed in fifteen minutes, which ordinarily requires fifteen or more weeks. Now, look around you. There are millions of mouths in this country to be fed day by day, and the means are insufficient, the bread must be multiplied, and this is done by scattering. The grain is imparted, being sown among many times five thousand acres, and what is the result? Why, truly this, that all our population, men, women, and children, eat and are filled, and many baskets full remain, yes, ship loads over and above—*fragments*, which we gather up to send to other lands, or to reserve against a future time of need.

Do you, my hearers, believe that the law of distribution is the one to impoverish you, and that it is not in harmony with nature, and your experience and observation, that a few loaves and fishes should feed five thousand in the giving them out? Look into your gardens and into your orchards, your fields and your folds, and what do you see, but that in return for a present renunciation, you reap a greater benefit? You cast your bread on the waters, your seed abroad in the furrows, that you may find it after many days. If you retain it in the granary, you will starve, and the thousands with you—if you cast it away, it springeth up and groweth night and day, you know not how; but you expect to feed others, and have yet more left to yourselves, over and above, than you had at first. The blessing of God will do it; his power accomplish it, as Christ's fed the multitude. 'Tis Heaven's ordinance.

And what is true in this law of increase from distribution for the support of animal life, is true of intellectual and spiritual life. The more intelligence we scatter, the more

we have ourselves; the more grace we impart, the more grace remains; the more prayers we offer, the more our disposition and ability to pray, and the richer the return into our bosoms. The more Bibles you send abroad among the destitute thousands, the more you find in your own family; the more preachers you furnish for the famishing thousands of men, women, and children, in this and other lands, the more shall be the sermons (announcing salvation) which fall on your ears. It is the law of both nature and grace—of both soul and body, that if you would have twelve baskets full from five loaves and two fishes, you must take them to Christ, obtain on them his blessing, and then scatter them among the ranks of fifties and hundreds of the destitute thousands. If you would have your wheat increase, you must cast it into the earth; and if you would have your fish increase, you must cast them into the water; and if you would have your dollars increase, you must circulate them; and if you would have more cloths on your shelves, you must take those that are there, and wrap them round the bodies of those who want them. If you would be saved, you must labor to save others; and if you would see your children adopted into God's family, the best way is to bring the children of other families around you, to the Savior's arms. If this congregation would be enlarged and blessed, it must forget its own hunger, and first feed other congregations; and if this country would be pre-eminent, the glory of all lands, it must feed the other nations, five hundred millions, with the bread of life. There is no other way. It is the ordinance of Heaven. You can no more change it than you can change the seasons, or stop the revolution of the earth, or stay the bottles of Heaven, or bind the winds, or pluck the sun from the sky. You must employ what you have, in order to possess more. You think you cannot pray and speak in a social meeting, your gifts are so small. Bring them to Jesus, get his blessing, and employ the powers you have, and all the company shall be edified, and you shall be richer in gifts when you go home, than when you came. You cannot sing as angels do, nor as some mortals do. But your powers, in this respect, may be as a barley loaf and a little fish. Bring that talent, says Christ, hither to me—more than some others possess—employ the voice you have,

pour out your songs as well as you can, and in a thousand ears, and thus reach the strains that shall do you honor in the orchestra of Heaven. Teach the ignorant, it shall not exhaust your wisdom; bring from your treasury the new and the old—more shall be left; impart your bread to the hungry, twelve baskets full shall remain to you when all have eaten. There are impenitent sinners around you—they need not depart into everlasting punishment—give ye them the bread of life. You have but a little, not enough for so many. Bring that little to Christ—He can bless it, and make it more than sufficient, and cause you always to abound and triumph in Him. There are ignorant and neglected children and youth among and around you. They need not live in ignorance, and die in their sins. Bring them hither to me, says Christ—give ye them to eat—divide among them what you have, with Christ's blessing upon it.

There are thousands of papists landing on our shores—there are millions in other lands, Catholics, Mahometans, and pagans—a great multitude—they need not perish—give to them the Gospel. Do you say, "We have not enough for so many, that every one may take a little." Oh! if the disciples in this land would bring to their Lord and Master the resources which they have, and place them in his hands, and he bless, and give them back to us, and we set them before the multitude, though they were in ranks of fifty millions, or a hundred millions, they might all eat and be filled, and there should remain over and above so much, there would not be room enough to receive it.

When, O when, do you think, my hearers, that we and the Church of God shall learn how to feed the hungry nations—when shall we come to act in concert with the ordinances of Heaven, for the ushering in of the millennial glory? The world's vast population need not sit in darkness—they need not bow down to stocks and stones—they need not be ground into the earth, under the iron yoke of oppression—they need not be led captive by the Devil and his angels—they need not lie down in everlasting fire. Give ye them deliverance. It is within your power—ye shall not be poorer; but richer every way. We sent the Gospel to the Sandwich Islands—you heard, last Sabbath, the riches of those Gentiles, and we are not the poorer for it; you can-

not name the fish or loaf which has been diminished by it ; but you know that we have more, in all our baskets, than we should have had, if they had been sent empty away.

My dear hearers, bring your every possession, small and great, to Jesus, that He may bless it. Scatter your bread that others may eat it—your prayers, your labors, your money, your soul and body, throw them forth, hand them round at the command of the Lord, among the great congregation for which He came, and toiled and died, and when He sits on the throne of his glory, to receive to himself those who have borne and had patience, and for his name's sake have labored and not fainted, but scattered their every trust for the life of the dying, then will He receive you, with that benediction which he pours on those who visited Him in prison and in sickness, who appeased his hunger and quenched his thirst, and clothed his nakedness, and took Him in when a stranger—"Come ye blessed of my Father, inherit the kingdom prepared for you from before the foundation of the world"—an inheritance, surpassing the fragment of a feast in the desert—a feast with angels—the fullness of joy at God's right hand—the untold and immeasurable weight of glory in the New Jerusalem.

THE CENTURION.

MATTHEW VIII., 5, 13.

"And when Jesus was entered into Capernaum, there came unto Him a Centurion," &c.

It was owing to the general apostacy, to the sinfulness of men, that Christ was manifested as a Redeemer, that He might put away sin by the sacrifice of himself. It was owing very much to the infirmities and necessities of *individuals* that we possess the living, acting, every-day character of our Lord. He not only died to save us: He lived to save us. On his way to the cross He did not forget the object He had in view in going to it. He did not neglect a present, humble opportunity of well-doing, on the plea that He was by and by to put forth a mighty effort. His was a goodness which could not refrain from actually doing good, day by day, here and there; and this goodness it was which rendered Him competent to redeem us by his blood; which fitted Him for the last great, crowning expression of attachment finished on Calvary. You find his life and his death, both salvation. His death, so useful to us, resulted from the usefulness of his life,—his benevolent acts provoking malevolent men unjustly to condemn and crucify Him. The portrait of our Lord—the picture taken from the life—is found in the evangelists; not all at once—not forcing itself on your attention at a single view, and in one place, but appearing in the simple record of what He said and did. We have the materials of a perfect character, of one altogether lovely. We can place the parts so as to produce perfection; and if we prefer dis-

tortion, we can, I was about to say, gratify that preference in the disposition we make of the materials.

We have at present before us, his intercourse with a Roman Centurion, entreating in behalf of his servant. You perceive his condescension in offering to go and heal the servant; you perceive a magnanimity which could see and acknowledge worth in a man of another nation; for, says He of the Roman, "I have not found so great faith, no, not in Israel." You find, too, that honesty of heart, which, at the expense of his own safety, led Him to warn others of their danger. "But the children of the kingdom shall be cast into outer darkness—there shall be weeping and gnashing of teeth."

From this portion of our Lord's history, in connection with the Centurion's, we proceed to remark—

I. Good men are not confined to any one profession or nation. The Jews were prone to regard themselves as the specially favored, and indeed they were. They had, says Paul, the advantage of others, much every way, especially because unto them were committed the oracles of God. But there is now no difference; God is not a respecter of persons; the partition wall is broken; and in every nation, he that feareth the Lord and worketh righteousness, is accepted with Him. He is the maker of us all. His providence sustains us all. His Son died for us all. His Gospel should be preached to all. It will be, and it will be obeyed; for John saw a great multitude about the throne of God, redeemed from every tribe, kindred, tongue, people, and nation under Heaven. The inhabitants of the Pacific Ocean may be Christians, both the chiefs and common people; the Indians of America may be; the Greenlanders, the Chinese, the Burmans, the Africans. All are of one blood; all sinners to be saved in one way, and by one, that only name, Christ Jesus. How unwise, how narrow minded, it would be for us to feel that we are the people; that we are Heaven's favorites; that wisdom shall die with us; that the nation in which we are born, is in all things pre-eminent—the one to which others must bow down; that because our fathers worshipped in Jerusalem, or Samaria, that, therefore, is the place where men ought to worship; and that the form of devotion employed by them and us, is the only good one, and that the party to which we belong is the only true Church, and

the only one in which salvation can be found. Let the love of country be cherished; let our ancestors be revered; let us walk in their steps as far as they walked in Christ's. Let us remember, too, that all men are our neighbors; that God has friends in various countries. Are not his friends ours? and that the image and love of God in the heart is a bond of union, which no sea, or mountain, or river, should separate; no complexion, or difference of habits, or speech, should alienate. Nation ought not to lift up its sword against nation, neither should they learn war any more. Nor should this and that individual, of whom nations are composed, set at naught his brother,—and Christians, by whose spirit and efforts the millenium is to be introduced, must cherish, increase, and extend a love superior to caste, to natural or artificial boundaries, a love which embraces all men as neighbors and brothers; which loves them as one's self, and does to them as one would be done by. If there be in Judea a Roman officer who is one of Abraham's children by faith, he should be as dear to the Jews as one of themselves born on Mount Zion; and Christians at Rome should esteem a fellow disciple no less because he might be of the house and lineage of David. All nations are blessed in Christ, in Him are all to be united. There must be in them all, sooner or later, good men; and the number, at present, may be greater than we suppose. There were seven thousand in Israel at a time, when the prophet Elijah imagined there were none. There may be more in this nation, and others, more in the vessels of the ocean, more in the navy and army than we suppose. There are good men in the various employments and professions. Even the profession of arms has been blessed with such. This Centurion was one. So was Cornelius, that devoted man, who prayed always, to whom Peter was sent to preach. We hope as light increases, as men's duties are more clearly seen, that wars will cease; or, if continued, that no good man will be engaged in them; that latter Christians, like the early Christians, will regard killing their fellow-beings as inconsistent with discipleship to Him who came to save men's lives, and not to destroy them. It is the duty of all men, everywhere, to love God and keep his commandments. No one is exempted because he is a soldier; if he cannot serve God in that capacity, he should

not engage in it, or continue in it. A sea-faring life has its temptations, but good men have been seamen. No one is exempted from the duty of loving God, because he is a sailor or boatman; if he cannot be religious on board a vessel, he ought to leave. A residence in one place and another is attended with its temptations; they must be resisted; if they cannot be, the place should be changed for one where they can be. Merchants, who cannot be honest, and live by trading, ought not to continue in the business. Lawyers, who cannot be upright, and live, should change their profession; men in offices, the duties of which conflict with the duties of Godliness, should leave those offices. Why for meat, why for gain, why for honor, destroy those souls of yours, for which Christ died? Men often lay the blame of their sins to their occupations, because they must lay it to something. My hearers, it is the men in the various occupations to whom the sin belongs. The merchant's impenitence must not be charged to his counter or counting-room. The seaman's impenitence is not to be charged to the ship or the ocean. The warrior's impenitence is not to be charged to the tent nor the cannon. Fear God, and keep his commandments. And whatever hinders, obstructs, or diverts you from this, avoid. Good men have made, and sold, and drank ardent spirits. That a man engaged in any of these occupations now may be a Christian, I will not deny; though it is difficult to see how he can possibly be so. The occupation tends to immorality, and is therefore itself immoral. That one engaged in the slave trade, or in the slave plantation, may be a Christian, I will not deny; though it is not easy to see how he can be so. The occupation is immoral. He who chooses, in the present day, the profession of arms, may be a Christian; though it is not easy to reconcile his preference of such occupation with the pacific spirit of the Gospel. War is immoral. Good men have been found in these employments, for they have been regarded as lawful and right. To so regard them, did not make them right; men sinned in pursuing them, but not sinning against their consciences, sinning ignorantly, they did not sin past forgiveness. Choose a worthy employment; prosecute it worthily; that you may serve God in it, and that, "Well done, good and faithful servant," may be your reward.

II. Another remark from the portion of history under consideration, is this—*Religion appears to advantage at home.* The Centurion visited Christ in behalf of his servant. One's own family is the place best fitting the cultivation and exhibition of piety. Religion is essentially right feeling. From right feeling, right actions will flow. But right actions may result from wrong feelings, from wrong motives. The Pharisees prayed in the synagogue. The act itself was right. The motive, that they might be seen of men, have glory of men, was wrong. They did not of course, from such a motive, pray in their closets. Hence a hollow religion is worth more abroad than at home. In other words—while it is really worth nothing anywhere, it is more likely to show itself abroad than at home. In other words still—hypocrisy is more easily sustained abroad, and on special occasions, than at home, in the every day, constantly recurring duties of one's own family. The body that has warmth, has more for the one near than for the one more remote. The body that has light, imparts most to those in its immediate vicinity. A man's duties, his love, his kindness, his patience, his faith, his hope, his every grace, which united, constitute the perfect man, should, the moment they leave his own soul, meet first with his wife and bless her; and meet with his children and bless them. The good Christian is a good Christian especially in the closet, and about the hearth. The poor Christian, the almost Christian, appears best out of doors, abroad. The reason is, true religion is a burning light, a constantly operating force. Upon those nearest to it, and with it, it must shine and act most frequently, constantly, and salutarily; while false religion is got up abroad to serve an occasion, like sky-rockets, which shine with a momentary light, and move by a momentary pressure, and which move and shine merely to please the crowd, and perhaps, too, at their expense.

The remark is just, that in order to know a man you must live with him. You must see him in little things, and when off his guard. The public prints may applaud the benevolence of one who has endowed a college, a hospital, or a mission, while the servants in his household, and the clerks in his establishment, might be indebted much to the papers for such a new and unlooked-for discovery as benevolence in

their master. A captain of a vessel may be bland as a zephyr while in your society an hour on shore, but as fierce as a squall among his family on board—his crew, I mean, which, for the voyage, is his family. A society in choosing their minister look at him in the pulpit, at his demeanor in the great congregation. He should, it is true, be apt to teach in the pulpit; but Paul sends us for the character and credentials of a bishop to the bishop's own family, to his wife and his children. Is he one that ruleth well his own house? For, if a man know not how to rule his own house, how shall he take care of the house of God? If you would have one's genuine character, observe him at home. How does he treat his wife? his children? his domestics? What would they say, if they felt at liberty to speak all they know? Would they say, "If you only knew him as we do, you would respect and love him as we do? The more you are acquainted with him, the more you would be pleased with him." Thus it is sometimes. Thus it should always be. Is it thus with you? Do you as a husband, do you as a wife, do you as a son, or daughter, appear as well at home as abroad? Is your Christianity, your politeness, your kind feelings kindly expressed, more abundant behind the veil of the domestic sanctuary, than on the altar in the public square, and under the public eye? Pure religion, and undefiled, is cherished in the closet, trained and educated in the family. It goeth abroad also; and where does it go? It goes, says St. James, on a visit to the widow and the fatherless in their affliction, and keeps itself unspotted from the world. It goes abroad. The Centurion built the Jewish nation a synagogue; he entreated also with the Lord for the health of his servant. He was both a public and a private benefactor. Had the Jewish nation and his servant both demanded his regard, and could only one have received it, he should have bestowed it on his servant, his paramount duty being with his own family. Intelligent families, industrious, docile, religious households, each member fulfilling his part, the general prevalence of these would be the millennium. A faithful discharge of the domestic duties among ourselves should be, would be, attended by labors in behalf of others who might need them, though dwelling in distant climes. Charity seeketh not her own—is not selfish. We should look each on the things of others, while it is also true

that he who provideth not for his own household, has denied the faith, and is worse than an infidel. We must improve present and immediate opportunities of usefulness; we must aim also to bless those beyond the sphere of our immediate location, beyond the seas. How much remains to be done in our families and in our neighborhoods! in our country and in our world, that our race may be restored to duty, to happiness and to Heaven. In so great a work we need the divine aid.

III. *Prayer is available.* This is our third remark, derived from the history we are considering. It is confirmed by it. The Centurion came to Jesus *beseeking* in behalf of his servant, whose case he described as one of great distress, "grievously tormented." One characteristic of this man's prayer was humility. He did not plead the circumstance that he had built the Jews a synagogue, and that on account of his liberality he deserved to be requited. He did not insist that his standing as an officer in the army was a circumstance which should lead the Captain of salvation to respect him and help him. No, he mentioned only his necessities; and when Jesus said, "I will come and heal him," the Centurion added, "I am not worthy that thou shouldst come under my roof. It will not be necessary. All power is with thee. Diseases are thy servants, and will obey thy orders, going and coming at thy command. For even I, who am subject myself to the authority of others, have, nevertheless, power to say to one, 'Go,' and he goeth; to another, 'Come,' and he cometh; and to my servant, 'Do this,' and he doeth it. Much more, then, will the palsy, which, like all other diseases, is thy servant, depart from one, or seize upon one at thy bidding. Speak the word only, and he shall be healed." Such was the argument he employed to show that it was not necessary for Christ to go to the house of one so unworthy as himself in order to effect a cure. You here see, connected with the Centurion's estimate of his own unworthiness, a high estimate of the Lord Jesus. His humility was accompanied by faith in the hearer of prayer. The two emotions are properly found together. Such an acquaintance with God as to inspire us with confidence in Him, promotes, by contrast, humiliation in us. Job justified

himself while he heard of God; but when he saw Him, he abhorred himself, and repented in dust and ashes.

Have we, my hearers, faith in God? Are we humble? Let us be so. From our own characters, and that of God, we have every reason to be. In view of the blessings which prayer, offered in faith and humility, will bring, we have every possible motive to feel as the Centurion felt. Honor God. Feel as if He could and would do all He has promised. The Centurion went further. He believed that Christ could do more than his own language led one to expect. Christ said, "I will come and heal him," as though his presence at the place was necessary. The Centurion honored Him with the expression of a sentiment, ascribing to Him higher power than conferring health by contiguity of place, by touching, by being in contact with the patient. Speak the word only, and my servant shall be healed. We may propose in prayer, as a motive to God, whatever will be for his honor, and illustrate his glory. Moses averted judgments from Israel; he prevented their extermination in the wilderness, by arguing with the Almighty in reference to its effect on the Divine honor, the glory of his great name.

We must not rashly and proudly dictate to the Lord God. We must stand in awe of Him. Yet we may plead with Him: we may talk with Him of all his righteous judgments: we may tell Him all our wants; and we may suggest a mode of supply by which God shall be exalted. God resisteth the proud, and giveth grace to the humble. Humble yourselves in the sight of the Lord, and He shall lift you up. The lowly shall be saved, even among the Gentiles; while the proud shall be rejected, though they be the descendants of Abraham. The Lord, while He is no respecter of persons, respects his promises. He hears, He answers prayer.

IV. The fourth general remark, which we make from the history of the Centurion, is this: that MEN WILL MEET WITH DISAPPOINTMENT IN THE JUDGMENT DAY. (11 & 12 verses.) "Many shall come," &c.

This disappointment will not be felt, because God has pleasure in destroying mens' anticipations of good, for He has in their ruin no pleasure; nor will it result from the fact, that men may not know beforehand what to expect then and there;

for they are assured that if they now sow to the flesh they will reap corruption ; and if they sow to the spirit, they shall reap life everlasting. But the ground of disappointment is this : their deceitful heart—they perish in their own deceivings. Men look on the outward appearance, not on the heart—they look at the act, and not at the motive. The judgment day will furnish to thousands inexpressible disappointment. Friends who, as you supposed, would be on the right hand, will be on the left. Others, whom you did not expect to see thus favored, are placed on the right hand. Crowns of glory are set on the now poor and despised, and crowns of infamy on the now noble and honored. Songs of joy are uttered from hearts once full of anguish ; and wailing, and gnashing of teeth, from many who now sing most sweetly. Are you not, my hearers, preparing for yourselves a bitter disappointment ? You expect, then, to be among the saved. What a horrible catastrophe to find yourselves among the damned.

V. Our last remark, derived from the conclusion of the Centurion's case, is this : GREAT RESPONSIBILITY rests on parents and masters in regard to the present and everlasting welfare of children and servants. "Go thy way," said Christ to the officer, "and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour." Have you reason to doubt, my hearers, that the temporal and eternal condition of others depends upon your conduct ? and especially, that parents will save or destroy their children ? There is no reason to doubt it. Train your children to walk in the right way, and they shall walk in it. Dedicate them to God as you ought, and the dedication shall be accepted. Pray for them in faith, and your prayer shall be answered. Set them a good example in all things, and that example they will follow. Do the contrary of this, and they will perish. Have you, then, the joy or woe, the blessing or the curse, the Heaven or the hell of your posterity so in your keeping ? thus, under God, at your disposal ? And will you, by your neglect, your indifference, your sin, consign them to everlasting burnings ? Or will you so live as to hear God say, "*Thy son, thy daughter liveth ?*"

THE POWER OF FAITH.

HEBREWS XI., 7. !

"By faith, Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house ; by the which he condemned the world, and became heir of the righteousness which is by faith."

HAD you, my friend, lived in the century preceding the deluge, something like the following might have been a part of your history. As you walk on a plain, you find a man building a vessel four hundred and fifty feet long, seventy-five feet high, and sixty wide. You inquire : " Sir, do you not labor in vain ; for how can it ever be launched, it is so immensely large and far from the sea ? " He answers : " I expect the water will overflow this plain, and bear the vessel up. " " But why expect that, since God hath shut the sea up with bars, that it cannot pass ? Has such a thing ever been known ? " " No ; but it can be. And if not from the ocean, the rain may fall from Heaven and cover this plain, and bear this vessel on its bosom. " " But why expect that ? Has such a thing ever been ? " " No ; but God has said it shall be. " " When will it come ? " " It will come one hundred years hence. " " If so long, first, would it not be better to remove to another place, or ascend some mountain ? " " No ; for the flood will be in all places, and higher than the mountains. " " But your neighbors have no such idea ; they are making no vessels for a deluge ; they buy and sell, they eat and drink, and rise up to play. They do not believe. " " True, they do not. But shall their unbelief

make the threatening of God of none effect ; especially since it is their unbelief and their other guilt which renders their destruction necessary ? ” “ You mistake ; they are not so wicked as you imagine. So many cannot be in the wrong ; and such a thing has never once been. God is too merciful to destroy his creatures. Dismiss your fears ; cease from your labor ; eat and drink without care, for to-morrow shall be as this day, and much more abundant.” You go your way, and he continues his work. But this interview disquiets you. It runs much in your mind, and you think of reforming ; but company, and pleasure, and business, at length obliterate the impression. Fifty years afterward, you pass that way again. The man is still at his work. It is now completed in the first story ; and you say to the builder : “ This is likely to prove a bad business, for the sea keeps in its bounds, the sky is cloudless, and all things remain as they were from the beginning.” He replies : “ The Lord hath spoken, and He will do it at the time appointed. Take heed, lest that day come on you as a thief.” You depart, troubled with the fear of an event for which he is preparing ; and the strokes of his hammer ring in your ears a reproof for sinning. But by and by, the impression leaves you, till, half a century after, you go that way again, and the ark is finishing ; the door is in the side, and the window in the top, and it is covered with pitch on the inside and out. You say to him : “ The sea is in its place ; the sky clear ; such an event as you are preparing for hath never been ; all men think your ark will remain a monument of your folly ; for God did not make men to destroy them, but that they might eat and drink, and enjoy the fruit of their labor. I have some apprehensions, it is true, when I see you making this vessel and hear you preach righteousness ; but I find the world against you.” He replies : “ God has spoken, and He will do it ; for He is not a man, that He should lie ; nor the son of man, that He should repent. Be not deceived, for He is of one mind, and none can turn Him. He will drown the world, and all that hath breath shall die. The sea waits his order to break forth ; the waters in the heavens are looking out of their windows, and vengeance is ready with the thunder and the hail. Mercy holds them back till the beasts can come into the ark, and till the birds of the air can come

in, and till my family can enter, and till I have once more warned the inhabitants of the earth to turn ; for even now their judgment lingereth not, and their damnation slumbereth not. And to you, O man, I call ; turn and live : for if you say God is too good to punish the wicked, and thus make Him a liar ; and that such a flood cannot be, and thus limit his power ; and go with the multitude, and thus prove yourself a rebel,—know thou that for all these things God will bring thee into judgment.” You retire, considering whether you shall not take shelter with the good man, for he may be right. It is, at least, the safe side ; but, while you continue to deliberate and delay, halting between two opinions, the heavens are black, the deep is breaking up, and God is coming out of his place to shake terribly the earth. You flee to the ark, your only hope, and the door is shut. The flood rages, and millions perish daily. You escape to the mountain ; the flood follows, rearing his head day by day, till you are swept from its summit. The ark is the only object left on the boundless waters, and that is floating afar off, and the door is shut. One thing only remains for you : it is, to die and go to your final account.

Something like this may have been true of multitudes, in the days of Noah. A flood to cover all the earth ! who could believe it ? Noah must have been an object of ridicule for one hundred and twenty years, while building the ark. Nevertheless, their consciences were on his side ; his preaching reproveth them, and so did his example ; for every beam he laid, cried out of the wall concerning their guilt and danger. And it appeared at length very plain, who was right, and who wrong—who safe, and who in peril. And furthermore, Noah was not only saved from the deluge, but also from the wrath to come ; for Paul says of him, that he, “Being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house ; by the which he condemned the world, and became heir of the righteousness which is by faith.”

We see from this subject, the nature and the *power of faith*.

It is the substance of things hoped for, the evidence of things not seen. It is a firm belief in the testimony of God. Noah is among the remarkable examples of its influence.

You might have said to him, as infidels now do, "Believe nothing but what you have seen. There has never been such a thing as a flood." "And what of that," he would reply; "*God has said there shall be.*" You might tell him there is not water enough in the sea and in the sky, too, to cover all the earth. He would reply: "And there is no difficulty in that; God can make enough." You might say, furthermore, "One part of the ark will be rotten, before the whole is completed; and it will not hold together in the fierce waters of the flood." He would answer: "God has not told me that it will be rotten, or fall to pieces, but to *build it.*" You might say: "God will not destroy the world, after all." He would say: "God will do what seems good in his sight. He has directed me to build an ark four hundred and fifty feet long, seventy-five high, and sixty wide, and to have it ready in one hundred and twenty years; for then He will destroy the inhabitants of the earth by a deluge." This command of the Almighty settles all questions with him, answers all objections, resolves all difficulties, breasts all opposition. And hence, the ridicule of ten thousand, and the want of past example, and the obstacles which reason suggests, all fall upon Noah like dew upon a rock. It does not move him.

Abraham furnishes, also, an example of the power of faith, when God directed him to offer his son on the altar. God had previously promised that Abraham should be the father of a posterity countless as the stars of Heaven and the sands of the sea-shore, and that they should spring from Isaac. But how could that be, if Isaac were slain? He did not stay to settle that question; he left that with the Lord. He made ready the wood and the sacrifice, and started for Mount Moriah. He did not plead that it would be wrong to take the lad's life; for he knew the Judge of all the earth would do right, and the direction was from Him. He did not plead that it was more than a father's heart could sustain, to slay his only son; he was aware that those who waited on the Lord had their strength renewed; and that God could, if He pleased, raise his son from the dead. So far as appears, not one murmur escapes him; no complaints, no questions, no lingering as he went. He rose *early* to perform the command; and the blessing of the Eternal rested on him. His

faith wrought with his works, and by works was faith made perfect. And the Scripture was fulfilled, which saith : "Abraham believed God, and it was imputed unto him for righteousness, and he was called the *friend* of God."

The ancient worthies, also, of whom the Apostle speaks in the eleventh chapter of Hebrews, are all examples of faith—faith in the existence of God and his attributes; a firm belief in his promises and threatenings,—so they lived with eternity in their eye; earth was to them a place of pilgrimage, and Heaven the home of their hearts.

It was also faith in Christ Jesus which induced the Apostles to forsake their kindred and country, and, with a scrip for their stores, and a staff for their conveyance, and the Gospel of the crucified Nazarene for their armor, they undertook the conversion of the world. They preached Jesus and the resurrection. They were brought before the rulers of the land, and charged to be still; but they could not be still, for God had told them to speak. They were stoned and whipped, and left for dead; but they rose up, went to the next city to preach the sufferings of Christ, by whose stripes we are healed. They were bound with chains; but angels knocked them off. They were locked up in prisons; but an earthquake broke open the door, and they came out and preached in the first synagogue liberty to the captives, rejoicing that the Word of the Lord was not bound. They were hated by the Jews, and ridiculed by the Greeks and Romans, for the Gospel was a stumbling-block to the one and foolishness to the others. At Mars Hill they preached to the Athenians the true God; they sang his praises in the jail at Philippi; and on the sea-shore, ready to take ship, they kneeled down and prayed with all who were present; and when summoned as culprits before the governors, they almost forgot to vindicate themselves, in their zeal to convict their judges of guilt before God. Thus they went through the world, up and down, with no time to build a house or plant a vineyard; no, not so much as to rest long on the pillow which friendship provided; for they preached till midnight, ready to depart on the morrow at break of day. And the Word preached by them was mighty, through God, to the pulling down of strongholds; and when they died they were present with the Lord. O, that it

would please the King of Zion to send them back to the earth again, or bestow on his servants in these days the same measure of the same precious faith. Then could they go everywhere, preaching salvation, and sustaining trials with joy; and a great multitude would believe, and angels rejoice, and God be glorified.

But does not the Lord find faith on the earth since the primitive days? Yes, it assisted Luther and his associates to accomplish the Reformation. It sustained the Moravians in their mission to Greenland, while for many years they labored with no success, and the recompense of their toils was the derision of the people they desired to bless, mingled with hunger and cold, for they rose from the snow-drift in the night to run, that they might not freeze; and they eat bread of oatmeal and tallow, that they might not starve. But, after a long night, the Sun of righteousness shone there, and the wintry hearts of the people waxed warm as summer, and the Christian graces shot forth so luxuriantly, they were a wonder even to such as were expecting that the desert would rejoice and blossom as the rose. And their faith did not disgrace itself by saying, "Be ye warm and filled, without providing the things that are needful; for they sent a contribution to certain poor saints dwelling in Pennsylvania, United States, who, they heard, had been burned out by the Indians.

Elliott and Brainerd believed, and therefore spoke to the Aborigines of America with uncommon success, for they were men of uncommon faith. I mean they had an uncommon degree of it; and so had the Moravians, and so had the Reformers, and so had the Apostles, and so had Abraham, and so had Noah. For if the same measure had been common, the earth would have been filled ages ago with the knowledge of the Lord. If the same measure were common now, the Gospel might be preached to every kindred, and tongue, and people, under Heaven, in a very few months. For what if every Christian in Britain and America should cast their wealth into the Lord's treasury where it belongs, and lend their children to the God who made them, and should say, as the prophet Isaiah did, "Here am I, Lord, send me." What then? Why, the voice of salvation would soon sound from pole to pole, and from the river to the ends

of the earth ; and the sun would rise, which is to shed a day of a thousand years upon all nations. But instead of that, there is only here and there a herald of mercy, like the voice of one crying in the wilderness—like, here and there, a star which shoots a ray through the gloom of the night.

Were all who have sworn allegiance to the Redeemer met together, and He standing in the midst, would He not say: "O fools, and slow of heart to believe all that the prophets have spoken. Ought not I to have suffered, and entered into my glory? and ought not my disciples to have made my death known to all mankind in less than 1800 years? And yet six hundred millions of immortals do not know that I died to redeem them."

Lord, increase our faith. For all things are possible to him that believeth ; while he that doubteth shall receive no good, and he that disbelieves in Jesus Christ is condemned already.

What was it that destroyed the old world? It was *unbelief*, the same which has destroyed millions since.

What is it that says "The time has not come to spread the Gospel, and it is vain to try to Christianize men so besotted as the heathen—and charity begins at home—and I have nothing to spare, and I am unfit to go myself; and if others go, the ocean may swallow them, or the hot climate cut them down, and so they will throw life away." It is unbelief that says so.

What is it that says, religion is a vain and gloomy thing ; that there is no profit in prayer ; that the worldly, who flourish like the bay-tree, are better off than the godly who are chastened every morning ; and who says there is time enough yet to attend to the soul ; and that it will all be well in the end, though you live as you list, and disregard the commandments of Jehovah? It is unbelief and the old serpent, the great deceiver, for they both speak alike on these subjects.

Who is it that says, ye shall not surely die ; God is too good to destroy ; the multitude can't be wrong ; we have never seen hell, and don't know that there is any ; and if we die, without having lived the life of the righteous, in a fit of intoxication and debauchery, we shall be received to Heaven? It is unbelief and the devil, for they both speak in concert on these subjects.

Be not deceived, but remember who it is that says, God is righteous, who taketh vengeance; the wicked shall die; the multitudes are wrong; wrath rests on the impenitent; and hell burns unquenchably, though you have never seen it. It is the Lord God Almighty, and *faith*, for they say the same thing on these subjects.

And they say, furthermore, It is time to spread the Gospel—the heathen can be converted, the ends of the earth shall see the salvation of the Lord; charity seeketh not her own: go, teach, preach, toil, and die, in promoting the kingdom of Jesus, and reign with Him for ever.

And who is it that says, religion is not vain and gloomy, but substantial and serene; and prayer worth more than the treasures of the seas; and that the wicked, who flourish like the bay-tree, are brought to desolation in a moment; while the godly, chastened every morning, shall rest in Abraham's bosom? It is the Lord, and it is also the voice of faith.

Who is it, moreover, so kind as to tell us, that we have no time to spare in securing the safety of our souls; and that it will go horribly with us in the end to live as we list; and that to launch into eternity from drunkenness and debauchery is to launch into the burning lake? It is the Eternal God, and faith in Him; for it is impossible that God should lie.

My hearers, if you had faith in God, you would even now seem standing on the verge of eternity, and you would be sober-minded. For faith, like a spy-glass, which brings distant objects near, looks beyond the sun and stars to the throne of Jehovah, sees the judgment, hears the hallelujahs of glory and the wailings of the damned. But unbelief, like the same spy-glass turned round, carries death and judgment to an immeasurable distance, eternal scenes dwindle to a point, and you hear no note of joy or woe, and you question whether there is any hereafter: and, if there be, whether it deserves one serious thought. Thus, you make no provision for the world to come; and the valley of death is overhung with darkness, and the river of death is so deep you sink under its waves; and when you arrive at the gate of everlasting despair, unbelief thrusts you in, but will not enter with you—for there is no unbelief in hell, for the devils believe and tremble. But this faith comes too late to save

you. It did not save those in the flood. And I doubt not that, while they were strangling, they blamed themselves severely for their infidelity, and accused their companions for inducing them to despise Noah's warnings, and cursed the ark itself in which they might have been saved. So Altamont died; and so have many others, tormented with a conscience which stung them like the undying worm, and they cried out, with the apprehension that demons were waiting for their souls; and they cursed their folly and their companions; and, if that were too little, cursed Jesus Christ, who died to save them.

But let us turn from these objects of distress to the faith of the saints, that faith which is the substance of things hoped for. It is a lamp and a staff in the dark valley. It bears one up in the river of death; it conducts to the gates of the celestial city, and says, "Go in, thou blessed of the Lord." So Dr. Payson, of Portland, died. He wrote to his sister a letter, (dated from the land of Beulah) that God was to him no longer a distant star, but a sun filling all the heavens; and the blissful feelings of his soul could no more be conveyed by human language, than Paul could tell the unutterable things he saw and heard in the third heavens. Let me die the death of the righteous, and let my last end be like his. But let me not die like those in the flood, nor those who believe not God, and obey not the Gospel, for such shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power.

Fly, sinners, to Jesus, the ark of safety, before the storm of divine vengeance overtakes you.

THE JUDGMENT.

ACTS XVII., 31.

"Because He hath appointed a day in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men in that He hath raised Him from the dead."

IN the preceding verse, God commandeth all men everywhere to repent. In this verse is added a motive to repentance, namely, that there is to be a day of judgment.

That such a day awaits us may be expected from the monitions of our consciences, from the want of harmony between character and present allotments; but its certainty is placed beyond a doubt by the frequent declarations of God, and among others that in our text, in which we have an assurance as certain as the resurrection of Christ from the dead.

It is elsewhere written that God shall come—He shall call to the heavens and the earth that He may judge his people. Every one of us shall give an account of himself to God. We shall all stand before the judgment seat of Christ. The sinning angels are reserved in chains of darkness to the judgment of the great day. The day will not fail to come, for the mouth of the Lord hath spoken it.

The time of its coming is fixed. It is a *day appointed*; not to be postponed or altered; but the *precise period* is known only to God. No man knoweth it; no, not the angels in Heaven, neither the Son in his humiliation, but the Father. That the time is not revealed to men; that there are no

prophecies from which it can be determined, appears from this, that it will come on all suddenly, unexpectedly. Images and expressions of suddenness are accumulated on this subject in scripture. As a snare shall that day come on all; as a thief in the night; like the deluge on the generation of Noah; like the fire from Heaven on the men of Sodom. Watch ye therefore, and pray always, that ye may be ready for the summons. The time *appointed* is at the end of the world—for the *world*, *i. e.*, every individual, is to be judged, which could not be true, were it to occur before the last man to be born had commenced his existence. We are informed in the text that God has not only appointed the day, but also the Judge; *that man* whom He hath ordained, whereof He hath given assurance in that He hath raised Him from the dead. The Judge, then, is Jesus Christ. This is the doctrine of the whole New Testament. In the 25th chapter of Matthew, He gives a full description of the judgment as conducted by the Son of man, attended by all the holy angels, and seated on the throne of his glory. We must all appear before the man Christ Jesus, the once abased, abused, mocked, scorned and crucified, but now, as before his humiliation, crowned with honor and glory, King of kings, and Lord of lords, whom angels worship, and whose throne is forever and ever. The Father judgeth no man, but hath committed all judgment to the Son, and given Him authority to execute judgment also, because He is the Son of man; and since He hath assumed our nature—is our mediator—it appears most proper that He should be the Judge; that He who came to save, should be rewarded with the dignity of judging those to whom He came. The saints will rejoice that He who redeemed them is their Judge, and the doom of the wicked will be conspicuously just, pronounced by the Savior—the friend of sinners. His mediatorial kingdom cannot be conceived to close in any manner with more majestic propriety than by assigning their eternal destinies to all his subjects. The Judge is not only the Son of man, but God manifest in the flesh; for the office of Judge of all, involves omniscience—a knowledge of Jehovah's counsels, and the secrets of all hearts; it implies infinite authority to pronounce the sentence, infinite wisdom to do it justly, and infinite power to execute it. These attributes are inherent in Him—not dele-

gated powers; the God shines glorious in the man, before whose presence the heavens and the earth flee away, when He comes at the day appointed to judge the world in righteousness.

Yes, my hearers, no wrong will be done to any. The Judge of all the earth will do right. The great *white* throne is emblematical of the purity and impartiality of Him who sitteth thereon. He is holy and just. He will judge every one according to his deeds; and render unto all according as their works shall be. Every secret thing shall be brought into judgment, whether it be good or evil—every idle word—every thought and intent of the heart. There is nothing covered that shall not be revealed; nothing hid that shall not be made known, when God shall judge the secrets of men by Jesus Christ, and every act be tried of what sort it is. The books will be opened—the book of our own consciousness—the book of God's remembrance—of his omniscience; the record plain to all—and the judgment passed according to the law and the testimony. All will be judged in righteousness. Who, then, can stand? who be approved? who hear the sentence, "Well done—come ye blessed of my Father, inherit the kingdom prepared for you?" Can we expect it? Have we done right? God's law is the rule of right; have we kept that law? No, we have not. Not one of the millions of Adam's race has kept that law. No one shall be justified in the judgment, on the ground of his own merits—for all have sinned. So far as the book of God's law speaks, it proclaims destruction nigh, and vengeance at the door. But there is another book; the Gospel is presented, with its claims and promises—its provisions. To us the terms of the Gospel are those of the last judgment. This, then, is the question. Have you repented? have you, by faith, received Jesus Christ, and returned by Him to God? If so, you are accounted righteous for the sake of Christ's atonement; and, though guilty in yourself, you may plead a righteousness which meets the demands of the law and Gospel. All your deeds, good or evil, are brought into judgment; the *evil* to honor the grace by which they are *pardoned*—the *good* to honor the grace by which they are *produced*. Thus you are saved as a hell-deserving sinner, not for the sake of any merit, either in faith, or in the

obedience which springs from it, but for the sake of that all-sufficient righteousness which springs from faith alone. But suppose you have no faith? This is the condemning circumstance that men believe not the Gospel—that they neglect the great salvation. Those who reject Christ are judged by the law; and the curses of the law fall on their heads.

But if every work is brought into judgment, how is it said that the sins of the penitent are blotted out and remembered no more. Such expressions mean that their sins are pardoned—that in their final reward, they are treated as if they had never been guilty; not that any event can be obliterated from God's knowledge—nor that any of the redeemed will ever forget their infinite obligations to Divine grace. The honor of God—his manifold mercy—the power of the spirit—the efficacy of the atonement—will be best displayed by the washed and the sanctified, when all intelligent beings shall know their history—see the hole of the pit from which they were digged, and the mire from which they were taken, to be set in heavenly places. And further, the lives of Christians and sinners, while on the earth, are so connected and intertwined, that the guilt and condemnation of the unpardoned cannot be fully disclosed but in connection with the lives of those whose sins, though forgiven, are brought to remembrance in the great day of trial. And what good end could be answered by the obliteration or concealment of the sins of any, we know not, for it would not render them less real or hateful, nor would it magnify the grace by which they are forgiven, nor render the saints more humble and watchful. But on the other hand, the expectation of a public exposure at the judgment is useful, for the shade of secrecy tempts to indulgence, while exposure to the light lays restraint on depraved affections; and the heart is more likely to be watched and diligently kept when every secret thing is to be displayed before assembled worlds. We conclude, then, that the language which speaks of the sins of believers as being blotted out, is figurative, meaning only that they are forgiven, not forgotten, and that it is true of all, that every work, with every secret thing, shall be brought into judgment, in order that God may judge the world in righteousness by that man whom He hath ordained.

Having shown you that the ordained Judge is Jesus Christ, and that righteousness will guide and control the decisions of his tribunal, let us proceed briefly, not by the indulgence of fancy, but in the light of God's Word, to contemplate a little further those scenes in which our immortal destiny is concerned.

1. The coming of Christ to judge the world, will be a public event. Special invitations will not be extended to a few who may watch his approach; it will not be whispered, He is in the secret chambers, go ye forth to meet Him—nor will it be proclaimed as we send tidings from land to land. No heralds, gazettes, or telegraphic despatch will foreshow his approach, or cannon or bells announce it. He shall descend from Heaven, with a shout—the trump of God shall sound through the universe and awake the dead; and every ear shall hear the announcement—Behold! He cometh in the clouds, and every eye shall see Him.

2. It will be a sudden event; as the lightning which shines from one part of the Heaven to the other, so shall the coming of the Son of man be. Instead of looking for his appearance, the multitude will be saying—Where is the promise of his coming? While men are buying, selling, building and planting, the earth will melt away beneath them. Hurrying to strife and battle, the stage of their contentions will be rent asunder by the last convulsions of nature! The din of arms will be silenced by the voice of the Archangel and the trump of God. Men will be meditating iniquity when the judgment overtakes them unprepared! It is when the earth shall be ripe for the vintage of wrath, that the order will be suddenly given, "Thrust in thy sickle and reap." It is at midnight that the cry will echo through Heaven, earth, and hell—Behold! the bridegroom cometh!

3. It will be a sublime and majestic event. When the law was given at Sinai, the multitudes feared and trembled at the grandeur and awfulness of the scene. But then there was only one mountain top on fire; in the day of judgment all the mountains and valleys will blaze—the sea, the world, and all the works therein shall be burned up. Then a single mountain quaked; now the earth and heavens are shaken, convulsed—rolled together as a scroll. Then mighty thunders issued from a single cloud; now the heavens pass away

with a great noise. With what dread significance is this called the great and notable day of the Lord?


4. It will be a great day in its circumstances. Ushered in by the shout of angels and the trump of God—the Judge revealed in flaming fire—with his mighty hosts, coming in power and great glory: in his glory as the Son of God; in the glory of his Father; in the glory of the holy angels. He will be seated on a great white throne, and around it a vast multitude will be convened. The rebel angels who kept not their first estate, and are reserved in chains of darkness to the judgment of the great day, will be taken from prison to be present there for trial; and there, too, of the unfallen will be legions of angels, which no man can number. All the nations shall be gathered—all of human kind, from the first father, Adam, down to the last one of his line. The seas give up their dead, the islands and the continents deliver up the dead which are in them. All the myriads of Africa, Asia, Europe and America, kings and subjects, conquerors and armies, oppressors and the oppressed, ministers and people, prophets and apostles, men of every clime, character and age—all the successive generations of earth, for thousands and thousands of years, in one assembly! How inconceivably great that multitude! Our thoughts are lost in that ocean. But one thing each will perfectly comprehend—*his own presence there*. You, my hearers, will be there. I shall be there. This congregation will make a part of that assembly. We shall not be lost in the crowd: we shall not escape the notice of the Judge. We may now be interested in the Lord Jésus, or we may treat Him with neglect, but we shall then see Him, and the sight will fill our hearts with anguish or joy. We need not ask, what will Pilate then think of that man whom he condemned? What will Herod feel, who set Him at naught? What will they do who crowned Him with thorns, mocked Him, and drove the nails? but we may well inquire, what will be our feelings then, if we despise Jesus now? how shall we escape, then, if we neglect His great salvation now?

5. That day will be great in its objects. There will be displayed the glory of God as it has never been seen by mortals; his law will appear in its perfection, holy, just, and good; his claim to the homage and hearts of all will be mani-

fest; and the dispensations of his providence, which now seem shrouded in mystery, will be found the consummation of wisdom and goodness. The worth of the soul will be seen, and the deep, dreadful depravity of the heart be disclosed; as also, the efficacy and sovereignty of divine grace. The plan of salvation, in all its parts and provisions, will then be illustrated; men and angels will look deeper into it; and learn how to ascribe honor and blessing, glory and power to Him who died to redeem us unto God by His blood. The objects for which the judgment day is appointed are full of deep and overwhelming interest. No triflers will be there—none gratifying an idle curiosity; none asleep; none there to laugh, none to scorn, none indifferent; no one who does not feel that Heaven or hell is waiting for him.

6. It will be a day of disclosure. What noble dispositions, that never shone in full beauty to mortal eyes; what generous purposes crushed in embryo, for want of power to execute them; what noble and pious actions concealed under the veil of modesty, or misconstrued by ignorance and prejudice; what affectionate aspirations, what devout exercises of heart, which lie open to the eyes of Omniscience, are now brought to full light, and receive the approbation of the Supreme Judge before the assembled worlds! While, on the other hand, what works of shame and darkness, what hidden things of dishonesty, what dire secrets of treachery, hypocrisy, and lewdness, and various forms of wickedness artfully concealed from human sight, what horrid exploits of sin now burst to light, to the confusion of the guilty, and the amazement of the universe! The mask of dissimulation torn off—characters seen as they are—the secrets of all hearts revealed. What an exhibition! What a history of the world! What a biography of each individual! How would it confound us to have the actions, especially the *thoughts*, of one week published in a small circle; how then to have them all fully exposed before God, angels, and men?

7. It will be not only a day of disclosure in regard to character, but a day of separation. Now the tares and the wheat grow together. The righteous and the wicked are mingled in the business and relationships of life. They dwell on the same earth, are enlightened by the same sun, they



breathe the same air, speak the same language, and are protected by the same laws. On the Sabbath they enter the same sanctuary, sit side by side, hear the same sermon, and engage in the same prayers and praises. In the family they assemble at the same table, participate in the same food, and are sheltered by the same roof. You may not perceive the difference in the characters of these individuals, you may not discern between the righteous and the wicked. But the Lord, who knows all hearts, and distinguishes between those who love Him and those who love Him not, will show the difference in the day of separation. Members of the same church will then be separated, one on the right hand, another on the left. Husband and wife: one on the right hand, the other on the left; parent and child: one on the right hand, the other on the left; brother and sister: one on the right hand, the other on the left! What connexions are broken! What hearts torn asunder! What intimate companions and dear relations parted for ever! And is there no separation likely to be made then in our families, or in this congregation? Are all in this assembly ready for the right hand? Are all the members of our families preparing for that glorious station? Alas, there is reason to fear that many in this assembly are unprepared for the judgment; while some of you, it may be hoped, will be found then among the blessed. O let us, my friends, make an appointment to-day to meet each other there. Yes, let us this day appoint the time and place where we shall meet after the separation and dispersion that death will make among us, and let it be on the right hand of the Judge in the last day. If I should be so happy as to obtain some humble place there, I shall look out for you, my dear people. There I will expect your company, that we may go up together to the higher temple, and engage in a more exalted service. But, Oh! when I think what unexpected separations shall be made then, I tremble, lest I miss some of you there. Are you not afraid, lest you should miss some of your friends, or some of your families there? And, as they go to the left, will they not look on you as if saying, "This is my doom, through your carelessness as well as my own folly. Had you been faithful to me, I might have had a place among the saints."

My hearers, if we part at the judgment, we part to meet no more. The separation will be final, eternal. For, to those on his right hand, the Judge will say, "Come, ye blessed of my Father;" to those on the left hand He will say, "Depart, ye cursed." These shall go away into everlasting punishment, but the righteous into life eternal.

Ponder, my hearers, the issues of the judgment—weigh the import: "*everlasting punishment, life eternal.*" O, with what ecstasy shall the redeemed ascend to Heaven, and with what agony shall despairing sinners sink under the frown of their Judge.

My Christian friends, do you expect to be concerned in the scenes described? Will you hear the call to judgment with your ears? Will you see the Judge approach, your God in grandeur and the world on fire? Do you expect to stand at that dread tribunal, answer for your conduct, and receive your everlasting and unchanging doom? Yes, you expect all this. You believe that day is coming, and that no one is more interested in it than you. There you will be judged in righteousness. Open your hearts now to the light, fill them with the love of God, watch, pray, and haste to the coming of the Son of man. Seeing you look for such things, what manner of persons doth it become you to be in all holy conversation and godliness.

My impenitent hearers, with what emotions do you anticipate this glorious, dreadful day! Can you live in peace till you are ready for it? Repentance is the preparation for the judgment, and the scenes of the judgment are motives to repentance. Hear, then, the trump of God; see the Judge on the throne: yourself before it; your sins disclosed, your doom pronounced, your soul undone. With these scenes before you, God commandeth you now to repent. Refuse not to comply—spurn not Heaven and glory—despise not the Judge of all the earth. Listen now to his voice—hear, you must, his call to the judgment. Obey now the mandate to repent, for repent you must: if not savingly in time, unavailingly, bitterly, in eternity. Pray to God now; if not, you will call to the rocks and the mountains, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb, for the great day of his wrath

has come, and who shall be able to stand." By the preciousness of your soul—by the love of your Savior—in the name of your Judge, I pray you to hear the voice of God, who commandeth you now to repent, because he hath appointed a day in the which He will judge the world in righteousness by that man whom He hath ordained, whereof He hath given assurance unto all men, in that He hath raised him from the dead.

THE EXTENT OF THE ATONEMENT.

2 CORINTHIANS, v., 14.

"If one died for all, then were all dead."

"It is Christ that died," to redeem us unto God by his blood. He died to reconcile us unto God. He is the propitiation for our sins. By Him we have received the atonement. An atonement is an expedient, a provision, introduced into the administration of the government of God, to answer instead of the punishment of offenders. Christ died for sinners—in their stead, in their place. He endured what was an equivalent for the sufferings they merited. In bearing their sins in his own body on the tree, the same end is answered in the divine administration which would have been gained by the punishment of the transgressors. God can be just, and yet justify those who believe in Jesus, because He has made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him. That is, Jesus, the pure and holy, was made a sin-offering for us—suffered as if He were a sinner, that we who are sinful and polluted might be treated as if we were righteous. The sufferings of Christ were vicarious; the plan is one of substitution, without which there can be no salvation. Innocence suffers for guilt; the guilty are pardoned and blessed.

Thus much, or rather thus little, now, on that great subject, the *nature* of the atonement, in explanation of the word, "*for*," in our text—which says, "one died for

all;" and we pass on to consider the EXTENT of the ATONEMENT. Its influence is felt by the angels. It affects the universe. The Bible intimates that Jesus, as mediator, is the Sun of righteousness—the centre of light and attraction to all holy beings, as the natural sun is the centre of attraction, and the source of light and life to the system of plants. But we cannot dwell on this thought; the text I have chosen does not itself teach it. That says, "*One died for all*;" but the "*all*," in this place, does not include holy beings, but those only who are "*dead in trespasses and sins*." "IF ONE DIED FOR ALL, THEN WERE ALL DEAD." These words of Paul are preceded by the assertion, "The love of Christ constraineth us." Either Christ's love to him and others, or his love to Christ, or both, impelled him to preach the Gospel with an earnestness and assiduity which led men to count him mad, beside himself; and he justifies his zeal in laboring to save men, from the fact that they were all lost—all dead; and he judged they were all dead, because Christ had died for them all. The "*all*," we suppose, then, is used in a sense wide enough to include every human being. For who is there that doubts the universal depravity of the race? Who of my hearers will deny that he and all others have sinned against God, and that therefore all are dead? Whatever views men may entertain of the extent of the atonement—whether limited or universal—they agree in their belief that all have gone out of the way—all are transgressors against Jehovah—and that, however total or partial the depravity of the heart, in their opinion, may be, they will not contend that the taint of sin has fastened only on the third or half of the species, and that to the other half or two thirds there is an exemption—that they are pure and holy. They find that their own experience and observation, and that history and the Bible all concur in testifying that men are universally sinners. They may not feel distressed at their guilt; but they will allow that the Bible charges them with it. We can certainly gain the consent of all evangelical Christians to the proposition, "All are dead"—dead in sins. But it seemed more plain to the Apostle that Christ died for all men, than that all were dead—at least, he judged that such was the impression among the Corinthians; for you perceive that, of the two assertions, "*all are dead*," and

"*Christ died for all*," he supposes the latter is the more undoubted of the two ; for he assumes it as a truth which they would readily acknowledge, that Christ died for all ; and from this truth he infers another—*i. e.*, the universal depravity of the race. If, then, you can be satisfied that all are dead, you may be more easily persuaded that Christ died for all—that is, taking Paul for your guide; and we can follow him, for he is inspired of God. He assumes it as a first principle, a maxim, an axiom so plain as not to require proof, a truth understood and admitted by those to whom he wrote—that Christ died for the human race, without exception. And from that admitted truth he deduces another which he supposes will follow, but one that they might be more disposed to question—that all, without exception, were dead in sin. I repeat, then, in the light of our text, the two affirmations—*depravity is universal*, and *the atonement is universal*. The last is assumed as more undoubted than the first—the death of Christ for all, as unquestionable as that all for whom He died are sinners. The "IF"—"*if* one died"—implies no *doubt*, but the *certainty of the fact* ; as in another argument in the Epistle to the Romans : "As it was appointed unto men *once* to die," (an arrangement none can question,) "so Christ was once offered to bear the sins of many." Here, the certainty that all will *die once* is assumed ; and from it, the *dying of Christ once*, as our sacrifice, claimed their belief no less. A premise must be good, in order that the conclusion may be safe. In our text, the premise is, that Christ died for all. The conclusion is, that all were dead. This, then, is our first proof that the atonement is universal, namely—the assumption of the fact, as more plain, if possible, than the unquestionable fact that the race of Adam are, without an exception, depraved.

Another proof is Paul's argument from the assumed fact. The assumption is, that He died for all. But if He did not die for all, then the conclusion that all are dead does not follow. If he meant or knew that Christ died only for a part—for the elect—there would be no force in his argument. Look at it : Christ died for a *part* of the human race ; *therefore*, ALL the race are sinners. Medicine is provided for a *part* of mankind ; *therefore*, ALL are sick. Pardon is offered to a *part* ; *therefore*, ALL are guilty. No sane

man reasons thus. Paul was never so beside himself as to reason in that way. He had better grounds for his conclusions. He believed that Christ died for all mankind; and if He died for all, all needed the benefit of his death. And if they needed the benefit of his death in their behalf, then they were all *sinners*—for He died to save *sinners*, not the righteous. Thus his having died for all, is proof that all were dead; just as offering a pardon to all proves them all guilty, or medicine to all supposes them all sick, or freedom to all implies that all are bound; for it were only an insult to offer liberty to the free, and pardon to the innocent, and restoratives to the healthy.

But, aside from any argument in the case, any assumption of one truth and deduction of another, what better proof do we need that Christ died for all mankind, than the simple assertion that He died for all mankind. Is not this the sense in which it is and should be taken? If one say, "a boat was sunk on the lake in a storm, and all on board perished," we understand that they all perished. If we are told "*all* in a family died of the cholera," we understand that all died; and if we read that all concerned in a rebellion were forgiven, or were all executed, we understand that they were all forgiven or all executed. What else can be meant? What other understanding do the words impart? And when the record of Heaven is, that one died for *all*, and *all* are dead, we suppose the "*all*," in both instances, to mean *all*, and not a *part* of the race; unless from other portions of the same record we find that the atonement is limited in its design to a part, and not extended to the whole.

In the next place, then, we will look at other passages of Scripture which confirm the obvious sense of the text, that one died for all. God so loved the *world*, (not a part of it), that He gave his only begotten Son, that *whosoever* believeth in Him—no matter who, no matter where, or when, or how many—"whosoever believeth in Him might not perish, but have everlasting life." "For God sent not his Son into the world to condemn the *world*, but that the *world* through Him might be saved." Can this mean less than that Christ died for all? "Behold the Lamb of God, who taketh away the sin of the world"—(John i., 29.) "And He is the propi-

tiation for our sins, and not for ours only, but for the sins of the *whole world*." Jesus was made a little lower than the angels—(he assumed human nature)—"that He, by the grace of God, should taste death for every man." "Who gave himself a ransom for all." These and other passages, in their different phraseology, harmonize with the affirmation that Christ died for all mankind. They admit of no restriction to a part only.

There are other passages which imply that Christ died not merely for the elect, but for those who perish. Destroy not with thy meat him for whom Christ died. And through thy knowledge, shall thy weak brother *perish* for whom *Christ died*? Peter speaks of those who, by inculcating heresy, and even denying the Lord that *bought them*, bring upon themselves swift destruction. Men perish for rejecting—for neglecting the great salvation—which they could not reject, if it were not offered them—nor neglect, if it were not within their reach—and it could not be offered them, if it did not exist to be offered; and could not exist to be offered, if Christ had not died to obtain it for them, for there is salvation in no other. The *aggravated* condemnation is, that light has come into the world—that it shines for all, and men shut their eyes against it, preferring not to receive what is freely and abundantly conferred. A *sorer* punishment is inflicted on those who reject salvation by Christ, than upon those who have not heard of it. They are charged with the guilt of trampling on his blood—blood shed for them—else how deserve a sorer punishment, for regarding it as a blood which had done nothing for them, if indeed it had not been shed for them. It is said, also, that for those who trust for salvation, either in outward ceremonies, or in works of the law, the atonement of Christ would be of no effect—it would be to them as if Christ had never died. Here is no intimation that Christ had not died for such men; but a distinct avowal that Christ had died for them in vain. Thus we see that the design of the atonement extends beyond the elect—that Christ died for more than their number.

Another argument that the atonement is not limited, but designed to benefit the race, is derived from the fact that, by the command of God, its provisions are to be universally offered. "Go, preach my Gospel to every creature. Ho, every

one that thirsteth, come ye to the waters," &c. The Spirit and the bride say come; and let him that heareth say come; and let him that is athirst, come; and whosoever will, let him take the water of life freely. Come to the marriage—all things are ready. Find out all the human family, and bid every one of them into the feast of provisions in the atonement of Christ. The Gospel leaves out none—despisers and rejecters are invited. The offer is to each individual, of every race, and clime, and character, and age. Look unto me, all ye ends of the earth, and be saved. Come from the North, the South, the East, and the West; come from the isles and the continents, to the cross of Christ; come, be purified by atoning blood, and sit down in the Kingdom of God and sing, with the great multitude, a song to the Lamb that was slain—the one who died for all—that in his name the offer of salvation might be made to every creature, to every lost sinner. Since then, salvation is proclaimed without reservation, and all are commanded to accept it, and are to be punished if they reject it; and are speechless when it is demanded, "Why will ye die?" We feel warranted to believe that Christ atoned for all mankind; for God is not mocking men, in calling them to his bosom—He is not tantalising them—He does not invite them to a fountain which contains for them no water, nor to a feast where no food is provided for them, nor to walk in a way to Heaven which Christ has not consecrated for them by his blood. That be far from the Lord to do after this manner, to offer pardon to all, when there is not pardon provided for all; and to punish men for not accepting what He had not to bestow—this were a mockery, an insincerity, of which we are sure the merciful Ruler can say, "It never came into my mind." "Let God be true, and every man a liar."

Should it be said that they who preach the Gospel must call on all to accept it, in order to reach the elect, inasmuch as they do not know who the elect are, and that it is the *ambassador* who makes the offer to those for whom Christ did not die, and not God; and, therefore, no insincerity attaches to God, when a pardon designed only for a part is offered to the whole, we reply—those who preach, speak in God's behalf—they preach as He bids them—God speaks by them. "It is God who does it, and He knows who the

elect are, and yet *He* offers salvation to all. And if there is no salvation provided for all, and no possibility that all to whom the offer comes should be saved, then God is insincere, and there is no way of vindicating his character."

Thus, my hearers, among many reasons for our belief that the atonement is universal, and not limited to the elect, we have offered a few. We think it a truth assumed by Paul in the text; one from which he argues our universal ruin, and need of help, and justifies his zeal in plucking men as brands from the burning. Other texts speak of Christ as having died for the whole world—salvation is offered to all—those who reject it, are charged with the guilt of despising the Lord who bought them—of perishing when they might have lived. And we thus judge that Christ died for every sinner in this assembly, and for every sinner who is now on the earth, or ever has been, or ever will be.

It has been objected to this, that if Christ died for all, then all will be saved; that if Christ suffered for each sinner, or tasted death for every man, then every man must escape the infliction of punishment on himself, as there would be the injustice of a double infliction to lay the burden both on the sinner and the Redeemer. But we do not suppose the atonement is a commercial transaction—that Christ paid our debt, dollar for dollar, stripe for stripe, pain for pain; but that in consequence of what He did and suffered for men, "*they might be saved.*" His death alone does not save. God so loved the world, that He gave his Son, that whosoever *believeth* in Him, &c. The provision is *general* for the world; conditions attending its appropriation are specific, *limited*, whosoever *believeth*. The feast is ready for all, but some pray to be excused. The fountain is open to all, but some will not drink. There is medicine for all—some will not receive it. Salvation is offered to all—some reject it. All are not saved—they do not accept the remedy—they perish with an aggravated destruction. Christ did not intend, by his death, to save all, unconditionally, nor to save a part, unconditionally, any more than the sun intends to enlighten those who shut their eyes, or the fruitful seasons to yield harvests to those who do not till the earth, or bread sustain the person who will not receive it, or the life-boat save him from the flood who will not be taken into it. No,

men do perish, though Christ has died to save them; they sink under the weight of mercy, scorned; they feel that they have destroyed themselves, since they might have escaped if they would; and the charge which Christ brings against many in this place, and thousands in all our land is, "*Ye will not come unto me that ye might have life.*"

It may be objected that Christ did not die for all, for then He must have died for a great multitude in vain—millions in heathen lands, and millions in Christendom. But how do we know that such a measure is, or is not, in vain? We may not be able to see its use, but God may; for much is plain to Him that is obscure to us. He pours the showers on the sandy deserts, where not a spire of grass shoots up; He diffuses the sun-beams with a liberal hand in the unfrequented wastes, and on untraversed seas; He spreads the flowers in the wilderness, and on the uninhabited and boundless prairies, where they blush unseen, and waste their fragrance on the desert air; and He scatters pearls, which lie undiscovered and unappropriated by mortals in the caves of the ocean; He puts diamonds into the rock, and the gold and the silver in the earth, to greet no eye but his who made it, and to pass through no furnace but the fires of the last day. So it seems to us; and shall we, therefore, judge these things were made to no purpose, or that they were not made at all, because we cannot see the use, or reconcile such waste with our view of that Divine utility which forms and gathers up the fragments, that nothing be lost? But, there they are, and there they will be, in spite of all criticism and objections, and they speak, saying—"Nay, but O man, who art thou that presumest we have no existence, because thou seest not our utility; and why do you judge that the great salvation which came from the infinite heart of Him whose hand formed us, does not extend, in its design and influence, beyond those who are actually saved by it? Is its breadth and height, its length and depth, to be diminished till, it meet only the wants of that select number, whose names are written in the book of life? Is there no air in the firmament unbreathed? no trees in the forest which, unsmitten by the axe of the woodsman, fall back to the earth? no medicines that lie untasted, within the reach of those who are dying for the want of them?"

No salvation—no atoning blood shed for the millions who perish, because it would, in that case, have been shed in vain! We know quite too little about it to pronounce on its vanity. Our rush-light burns too dim to enlighten the Divine pen, in the Book of Revelation or Providence.

“Blind unbelief is sure to err, and scan his work in vain;
God is his own interpreter, and He will make it plain.”

plain to us and his other creatures, if so it please Him; or, the fact may exist, while the reason of the fact lies in the deep darkness—for *it is the glory of God to conceal a thing*. But we have reason to know that the death of Jesus affects the condition of us all, even now—of all in our country—of all the generations in heathenism; and that it will bear forever on their interests and ours? Besides, the heathen perish in their blindness and woes, not because they are straitened in the atonement, but because after Christ shed his blood for many, and commissioned his disciples to go into all the world, and preach the Gospel to every creature, with the assurance that whosoever believeth shall have everlasting life—we neglect to go; we leave them to die, for they cannot believe in Him of whom they have not heard.

Here is an occasion of their ruin with which we have personally to do. Were we awake to our work; were we, like Paul, beside ourselves in our zeal to save them; had we pressed the great salvation on their acceptance, and none of them would take it; had we prophesied—Come, O breath, and breathe upon them, and there had been no breath, no voice, nor any that answered, it would better become us to question whether the blood of Him, who died for all, was shed for all; but as the matter now stands, the question with us is, how we shall wash from us the blood of their souls, with which we are stained, because we do not open before them the fountain, drawn from Immanuel's veins, and hide them in the cleft of the *Rock of Ages*. And we thus judge, if one died for all, the reason why so many continue dead, is not found in a limited atonement, but in our limited prayers, contributions, and proclamations, and offers of pardon, bought for them by the blood of the Lamb which taketh away the sins of the world.

But again, it may be inquired, how, if Christ died for all, do you dispose of those passages, which assert that for the transgression of *God's people* He was stricken; He shall save *His people* from their sins; the *Church of God*, which He had purchased with his own blood; Christ loved *the Church*, and gave himself for *it*; the Good Shepherd laid down his life for *the sheep*; and other passages in which the inspired writers speak of Christ having died for those who are actually redeemed unto God by his blood. What shall we say to these passages? We like them well; we take them in full; we subject them to no torture—they must be true. If Christ died for all, He died for his people; if for the whole world, certainly, and emphatically for his own flock, the greater includes the less; the less does not abolish the greater. God loves all mankind, but He loves especially those who love Him; the feast is spread for men who refuse to attend it; *certainly* it is so, for those who are compelled to come in, who partake of it. If Christ died for all, for those who perish, He died emphatically: He died *efficaciously* for that multitude before the throne, who have washed their robes and made them white in Christ's righteousness, and who sing, worthy is the Lamb who died to redeem *us* unto God by his blood. Paul says, Christ loved *me*, and gave himself for *me*. This does not prove that He died for Paul only, and that He did not die for Peter. Christ gave himself for the *Church*; this does not prove that He did not give himself for the world. We take the record as we find it; we need no new version. He died for Paul; He died for his people; He is the propitiation for our sins, and not for ours only, but for the sins of the whole world. If He died specially, efficaciously for his people, for the elect, we do not see how that implies a denial of a general atonement. And here should an objection be made; "since it was foreseen that some would not accept it, why was an atonement made for them?" I might say, in the words of another, "that the objector cannot claim an answer." He replies against God; he must suppose another system of the universe. He might as well ask, why God took the Israelites out of Egypt, when only two of them entered Canaan? or ask, why God made free and accountable creatures? Jesus Christ taught his disciples to say, "Even so, Father, for so it seemed good in thy sight." In the atone-

ment God did not part with his sovereignty. He had a sovereign right *without* the atonement and *with* it, to have mercy on whom He will have mercy; but He has been pleased to exercise this right *through* the atonement. He is supposed actually to *exercise* his gracious agency in saving, only AFTER men have exercised their agency in rejecting his claims, and after they become liable to what is justly due to them for their sin, and to the evils which they have voluntarily *chosen*. So that, after all, the rejecters receive nothing but what is *just*, nothing but what they *choose* themselves; and even in the instances in which He exercises his agency, it is exercised in arranged combination with the agency of the believer himself." God is under no obligation to save any; the sinner who will not come to Christ for life, is not wronged if he die. But we cannot prosecute this subject—the time fails—we sum it up in "Thanks be unto God for his unspeakable gift," and express our hope that we may forever, as do the angels, desire to look into it.

In the application of this subject for our practical benefit, allow me to repeat, what is too important and plain to be forgotten—that if one died for all, and if all are dead—lost—all of Adam's posterity, without exception, undone; then each soul in this assembly is a sinner, there rests upon you a condemnation, and there abideth on you a wrath, from which nothing but the agonies and blood of Christ can deliver you. The help of man is nothing, the aid of angels nothing, your own righteousness and strength are less than nothing. Dead in trespasses and sins, Christ is your only hope in life.

If one died for all, and all are dead, then, my brethren, those to whom the life-giving word is committed, should awake and work; they have much to do, and must do it with their might. The whole world lieth in wickedness; Christ's heralds have salvation to proclaim to every creature; how instant, then, must they be, in season and out of season, to deliver their message, and thus deliver their own souls and the souls of those who hear them. How straitened we are, till we accomplish our work; what a woe rests upon us, if we preach not the Gospel. We must prophesy over the slain in the valleys and on the mountains, since Christ

has died for them all, that they might stand up, an army so vast the earth shall rock under their tread. Each soul in our parish, every sinner we meet in the house, and by the way, all in the assemblies we address, have been atoned for by the blood of "One who died for all." Let us not sleep; but day and night, in the pulpit and out of it, lift up the voice, Ho, every one that thirsteth, come ye to the waters—come to the fountain of life. Since Christ died for all, then they who are saved by his death should not live to themselves: no, not one. This was Paul's conclusion; he acted on it; he lived to Christ; he gave Him all; he glorified in Him; all else was dross. Thus should each Christian in this house do and feel. You are not your own, you have been died for; you are bought, body and soul; your property, influence, your every breath—all Christ's. You have no right to live to yourselves, no interest in doing it, no happiness in it—no gratitude, usefulness, or glory. Live to Christ, as you hope to see Him in peace; and hear Him welcome you to the reward of the faithful.

Since Christ died for all, each sinner in this house may say, He died for *me*. If you are heavy laden with sin, you may be relieved; come to Christ, and find rest for your soul. If you are overwhelmed with grief and despondency, you may leave your burden at the cross, and bear a song away. If the storm of divine displeasure broods over you, you may take shelter in the Rock of Ages. You may have neglected to care for your soul, but Jesus died to save it. You may have turned your back on Christ in the supper, saying this is nothing to me; think again, He is evidently set forth in the emblems of his body and blood crucified for *you*. He was wounded for your transgressions. Will you let him die in vain? Will you trample under foot the blood of the everlasting covenant? Will you destroy your soul, for which Christ died? Oh, no. Come to the fountain of life. Bring your friends with you. Bring your children to the Savior, who says, "Suffer them to come unto me." All may come. The sinners in this place, no matter how many or how vile, may come: all here present before God may be saved, for Christ has died for *you*. Believe and live. Return not to your homes condemned, unreconciled to God, but take the

pardon bought for you by Him who died for all—for you.
Behold the Lamb of God who taketh away the sins of the
world, and can take away yours. He bled for you.

See the Lord of glory dying,
See him gasping, hear him crying,
See his burdened bosom heave ;
Look, ye sinners, ye who hung Him—
Look how deep your sins have stung Him,
Dying sinner ! look, and live.

THE RESURRECTION.

ACTS XXVI., 8.

"Why should it be thought a thing incredible with you, that God should raise the dead?"

VARIOUS analogies of nature favor the hope of a resurrection. Every twenty-four hours the light of the sun fades and dies out into darkness, and after a period of gloom there breaks in the eastern sky the dawn of another day, as bright and glorious as the preceding. And so, too, in sympathy with mother earth, we, her children, become worn out with our toils, and are lost to active existence in sleep, which is called "the image of death," and after a few hours we are waked up refreshed to "newness of life"—a wonderful process, repeated till we wonder, not that it should occur, but that any should deem it strange, or be so foolish as to hope to continue in the possession of a sane mind without it. In these things we find, not indeed proofs of a resurrection of the body, after it has fulfilled its day and its labor of life, and gone to the repose of the dead; yet in these arrangements, these habits—instincts of the world out of which our bodies are made, and by which they are sustained—and by the arrangement for our bodies, too, in their daily habits of activity and unconsciousness, we find nothing to discourage, much to confirm the hope, that, though the wheel be broken at the cistern, and the dust return to the earth as it was, that dust shall live again, and that wheel be repaired and set in motion for another journey.

And when from the conduct of nature in her diurnal

mood, you extend your view, the moon every month seems to die, and then it exists again; and thus it has waxed and waned thirteen times a year, from the period when it was appointed to be a sign—a wheel in the clock of the heavens—intimating to us that *man's faded glory may also be renewed*. And when we take into view a year, instead of a month or a day, and read the annual record, what is it but that the scythe and sickle of the husbandmen reap down the fields of grain, and the unsparing angel the harvests of human kind, and that fullness of age comes upon the shocks of corn, and upon the fruits of the garden and orchards; and the forests do all fade as a leaf, and the tide of life ebbs, the pulsations of nature become faint, and the heart of the earth ceases to beat; and on the 31st of December, cold and dead, and wrapt in its winding-sheet of snow and frost, we not only bury the departed year, but nature herself is found lying in her tomb. And there she sleeps till the breath of spring blows the resurrection trumpet, and the forests live, are clothed afresh, the fields sing for joy, and the flowers bloom anew; so that smiles and roses are blended on the bosom and cheek of the desolate earth, rejoicing to see her come forth refreshed from the repose of her grave.

All this have you each witnessed, as many times as you are years old; and do you think it incredible that we, for whose sakes these dissolutions and resurrections occur, shall die once, and that no spring shall so much as once visit our mouldering urn? And besides this prophetic behavior of vegetable life, and in nearer approximation to our mode of existence, the insects move about like us on the surface of the ground; they build their tombs in anticipation of their end; they seem to be dead and dissolved; but by and by they burst the bars of their sepulchre, they rise in forms of beauty, they dance in the air, they sleep on flowers, they feed on honey and dew—they are so changed, that, comparatively, nothing more need be done to us than has been done for them, in order that we should arise out of our graves, and ascend with angels' wings, and eat angels' food.

“ Shall life revisit dying worms,
And spread the joyous insect's wing;
And, oh! shall man awake no more,
Thy face to see, thy name to sing?”

We anticipate that these changes, and others like them, will occur. They do occur continually; they are effected by the power of God; they bear some analogy to the promised resurrection of those in the grave; they satisfy us that it is not incredible that God should raise the dead. No; not more incredible than that God should make that body of yours, fearfully and wonderfully, from the various kinds of food by which it is composed and nourished. Not more incredible than that the silk-worm, which is at first a mere point scarcely visible, should, being enlarged, take the mulberry leaves and spin them, transforming such garments as our first parents wore, not only into a winding-sheet for itself, but into robes that provoke the pride of kings and queens. Not more incredible than that, out of the vapors of the sea, or the fog of the "dismal swamps," there should come to be an indescribable brilliancy and glory painted in the western sky, as we have seen it in those sunsets which accord as well with our views of the New Jerusalem as do silver and gold, and walls of precious stones—the amethyst, the emerald, and the sapphire. Incredible that God should raise the dead! Why, even men transmute sand into crystal, and charcoal into diamonds. They touch the quarry, and it seems as if, under their chisel, the marble would breathe, and speak, and fly, in the likeness of warriors, nymphs, and cherubs. They touch the canvas with their brush, and there starts forth, apparently into flesh, blood, and life, the fathers and mothers of our country and the friends of our heart. And if we, the created, can do these things, it is not incredible that the Creator should do greater things than these. If men renew our shade, God can renew our substance. Eyes that once surveyed the old heavens and the old earth, the work of God's fingers, though dim now, may be rekindled, to behold the new heavens and the new earth; and tongues that formerly spoke the praise of their Maker, though silent now, may awake and sing a new song, when the former things shall have passed away, and all things shall have become new.

It is objected to the doctrine of the resurrection, that it is unreasonable to destroy the body, in order to reconstruct it. But, while the body might have been made immortal at first, so might all else, for aught we know, been formed strangers

to decay : the timbers in our dwellings imperishable ; the trees of the wood, the beasts of the field, the fowls of the air, and whatsoever passeth through the paths of the sea, might have been made so as to endure ; but they do not ; and there are good reasons, no doubt, why they do not. A reason for taking our bodies down is, they are marred by sin ; they are resolved back to dust, to be purified from corruption, to be formed in a better style, prepared for a higher state of being. There is nothing incredible in all this, any more than in the changes of the earth. The Lord God is every year renewing the earth and making it better ; and in the ages to come, as in ages past, it will appear in new editions, revised and improved, especially after it shall have passed through the fires and dissolutions of the judgment-day.

Another objection is, the impossibility that the same body should be raised again, inasmuch as the decayed particles enter into new combinations—they may have united with the grain and the grass, and become incorporated with the flesh of other animals and men ; so that more or less of what is the substance of our bodies now, may be afterward a part of our successors, and of others still who shall succeed them ; so that a perplexity like the one in that question, “ Whose wife shall she be of the seven ? ” arises, when we think whose body shall this and that particle of matter belong to, inasmuch as at least seven different bodies may lay claim to it as having at some time been a part of their constitution. Now, in reply to this, it may be considered that, in order to personal identity, there need not be the same substance ; for the river is the same from year to year—the Connecticut and Hudson—whose waters flow on, composed of different drops. And our bodies we regard as the same, and others accept us for the same, though none of the materials which constituted the clayey tabernacle of our youth are found now in the tabernacle of middle-life or of declining years ; because it is a habit in our uneasy frames to be constantly changing, going and coming, so that there is in our possession every seven years a new body. Hence, he that dies at threescore years and ten, shakes off his tenth mortal coil ; while, to all important and practical purposes, his soul always dwelt in the same tenement. Now, it can-

not be expected that all the material of the ten bodies shall be given back to his own spirit in the resurrection. It will be sufficient if he have as much as he needs, and so like himself that it shall seem to be the same ; so that there shall remain no doubt in the minds of any in regard to each one's personal identity. The resurrection body will be different in its qualities and arrangements, because flesh and blood of the same kind with this earthly, will not inherit the future life. The body sown is a natural body ; the one raised is a spiritual ; and yet it will be the same in such a sense as to be known ; and it will be so far identically the same which was buried, as to justify the speaking of it as a resurrection, a reviving, and not a new creation.

To the inquiry, and to the unbelief which prompted it, "How are the dead raised up, and with what bodies do they come?" the Apostle replies : "Thou fool, that which thou sowest is not quickened except it die ; and that which thou sowest, thou sowest not the body which shall be, but bare grain, (the kernel, simply,) it may chance of wheat or some other grain ; but God giveth it a body as it pleaseth Him." So also is the resurrection of the dead. The grain of wheat perishes ; the stalk which shoots up contains some of the identical matter of the seed sown—matter combined with other particles of earth, air, and water, in the resurrection of the wheat, in some respects another, and, yet the same. And thus the resurrection body is the same, but different. It is sown in corruption ; it is raised in incorruption. It is sown in dishonor ; it is raised in glory. It is sown in weakness ; it is raised in power. It is sown a natural body ; it is raised a spiritual body.

But to all this there is a further objection alleged, to wit, that there is in the dying grain of wheat a principle of life, a germ that does not decay—one which reanimates and appropriates what has gone to dissolution around it ; but that there is no such germ of life connected with our bodies. Now, consider, the soul is the life, the germ of the body's growth. "The body without the spirit is dead ;" and when the spirit returns to the body, it arises straightway, as did the daughter of Jairus in the time of Christ, and the son of the widow of Zarephath in the time of Elijah. "The soul of the child came into him again, and he revived." "May we

not suppose that the spirit of man, like the germ of the plant or flower at the appointed time, and by the command of God, who quickeneth the dead and calleth the things which be not, as though they were, shall take to itself the surrounding elements, the very materials, it may be, of which its former body was composed, however scattered they may have been by distance or time, and form to itself, agreeably to the law of its organization, a body which, in the apostolic phraseology, is changed from corruption to incorruption, from mortal to immortality, and yet the same! God giving it such a body as it pleased Him. Indeed who shall say, on the very principles urged against our doctrine, that the particles of the bodies of the dead having all been, long since, mingled into innumerable other bodies of animals or plants, and mixed with the waters of the sea or dust of the earth, and been scattered by the four winds of Heaven, it may be, into far distant lands from the place in which they were originally laid—who shall say that these very elements, into which they may have been changed, may not be conveying them, as the down of the thistle bears its seed, to the very spirit which is hereafter to assume them as its clothing? Already the stormy wind, fulfilling God's word, may be bearing on its wings the elements of resurrection bodies to their destined use!"

More objections might be stated, if not answered, for there is almost no end to the difficulties which occur to inquiring minds when they try, by the line of their reason, to measure the infinitude of God. We cannot explain it. We need not answer half the questions that may be proposed. It is not, for example, necessary that we should know, whether those that die in infancy shall have infantile bodies, or whether any defect or deformity shall reappear in the future structure,—this is all satisfactorily disposed of in the assurance that God will give to each such a body as pleaseth Him. It may be, that our conduct now, our virtue or our sin, our self-denial or indulgence favoring health or disease, and which is written now on our persons and not obliterated by repentance, and the renewing of our nature, may not be totally obliterated in the coming state, but the writing to our honor or shame, which our conduct inscribes on these terrestrial frames, may be legible in the celestial ones—not to condemn—for there is no condemnation to them who are in

Christ Jesus, but to magnify the grace of God in contrast with human folly and shame. The possibility that this may be so, should be a high inducement to purity and temperance; for who, even among the ransomed, would not deplore to find his indulgence of fleshly lusts marring at all, or in any way inhering to the spiritual, immortal structure.

REMARKS.

1. This subject is calculated to make us humble; for in the light of it we find it is not much that we know. Our knowledge of the resurrection is what the Bible reveals, which is little more than the statement of the fact that the time will arrive when they who are in their graves shall come forth; that the new body will differ from the old in being eminently superior. But when the renovation will occur, or how be accomplished; what are the philosophical processes or chemical changes; in what way the difficulties which occur to us will be obviated and the obscurities illuminated; on these points we know nearly nothing; it is a hidden field of conjecture; the child and the man of age are here almost equally wise, the superiority being his who feels his ignorance most entirely, and relies with the most confiding simplicity on the word of the Lord.

2. Another thought suggested by this subject, is our complete dependence on God.

In Him we live. Our life, our breath are in his hands. This clayey tabernacle will be dissolved at his bidding. We cannot avoid it. We shall return to dust. All the men and angels in the universe cannot prevent our dissolution. Nor can they all united restore us back to life. God only can reanimate our clay, as He alone renews the face of the earth—as his spirit alone quickens those who are dead in trespasses and sins. He giveth to each a body as it pleaseth Him, now, and in the resurrection. He renews and sanctifies the soul. He has mercy on whom He will have mercy, and whom He will He hardeneth. “My soul, wait thou on the Lord, for my expectation is from Him alone.”

3. What an alarm this subject affords to sinners. It is not much that is said in the Bible about the resurrection of sinners, nor the bodies with which they come. The Apostles generally speak of the dead in Christ when they treat of the

resurrection; and the xv. chapter of 1st Corinthians is properly read at the funerals of those who have died in the Lord, or shall so die. The putting on incorruption and immortality, and death swallowed up in victory, are for those who are united to Christ. But the unconverted are not annihilated, their dust is raised again. In the language of Daniel, they that have done evil, awake to shame and everlasting contempt; and in the language of Christ, they come forth to the resurrection of damnation. Those in this assembly who die in their sins will hear the voice of the Son of God calling to judgment, their bodies will live again to be the companions of their souls. And is it not a fearful doom to be called from one's grave to depart accursed into everlasting punishment? The Bible does not dwell on a subject so painful at great length, nor will we; enough to alarm all who have no interest and safety in Christ, is found in the comparative silence—the fearful cloud, and the deep thunders, which utter their voices whenever that silence and cloud are broken.

4. This subject discloses rich prospects to the Christian. Death, in taking his tabernacle down, becomes the precursor of another structure whose builder and maker is God, and which shall surpass the present beyond our utmost conceptions. Even the body, as we now find it, is the crown of all material objects, the most admirable instance of the divine workmanship—fearfully and wonderfully made—the perfection of beauty, the theme of the poet, the model of the artist, the prize of the warrior—"the human face and form divine"—our language is blamed with a want of words to speak its praise, while it is yet "of the earth, earthy." Conceive, then, if you can, what it shall be in the resurrection, putting on incorruption, and bidding farewell to hunger, thirst, disease, deformity and decay; a stranger to distress; proof against the undermining progress of years; like gold tried in the fire, bright and indestructible—and that not for a brief period. For, look again, you see the *mortal* put on *immortality*, ever fresh as the morning, while ages after ages roll their mighty rounds.

The body is *weak* in *weakness*; it cannot lift a finger, move an eyelid, or utter a syllable as it descends "dust to dust, earth to earth, ashes to ashes;" but it is *raised* in *power*,

endowed with faculties which never weary in serving God day and night—faculties whose vigor the magnitude of no duty shall overcome, and no continuance of action either fatigue or impair; exertion shall be enjoyment; and so far from exhaustion, it goes by every added effort from strength, advancing to higher perfection throughout an endless duration.

It is sown in *dishonor*; it is shut out from human view, removed from the sight of friends, to call corruption, *mother*, and to say to the worm, “Thou art my *sister*.” It is raised in glory, in honor, beauty, brilliancy, splendor, to shine as the stars; to resemble Christ, whose face on the mount, and as seen on Patmos, shone as the sun; and his eyes were as a flame of fire, and his feet as burning brass. The bodies of the saints are to be fashioned like his glorious body—the materials are dignity, splendor, honor, excellence, perfection, finished after the highest pattern in the universe, fairer than in paradise, so that, of all the visible works of God, the most exquisite shall be those bodies which his own Son has redeemed from the grave with his precious blood.

Look again. It is sown a *natural body*—a body existing by what is termed the animal economy—a body of flesh, and blood, and bones, sustained by food, subject to weariness, pain, and decay. It is raised a *spiritual body*. A spiritual body, like a bodily spirit, would seem to be a contradiction; and though it is our wisdom to speculate not much on that of which we know so little, yet out of matter that now exists in every diversity of state, from the granite rock to a sun-beam, God can construct a spiritual body, not so refined, sublimated, or transcendental as to have neither shape, or form, or substance, but a real body—a habitation for the spirit—spiritual as not sustained by food, never sleeping, vigorous, moving from world to world with the rapidity of light, beaming with immortal youth; a body so wonderful that, in the resurrection, as your soul goes to meet it, you will exclaim, “Sister spirit, come away,” as angels whispered when you died.

Now, from these Scriptural teachings, have we not justified the remark, that the doctrine of the resurrection discloses rich prospects to the Christian? If I have failed to make this apparent with the light which shines upon it from the

inspiration of God, then shall I despair of proving to your acceptance any other truth, or awakening your gratitude and zeal by any promise, or any prospect. Paul's conclusion, you remember, is, "Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." The resurrection of the dead results from the resurrection of Christ, as the first fruits of them that slept; himself the resurrection and the life.

5. We might, did the time allow, entreat you to honor your bodies; for frail, mortal and uncomely, as they may now be, they are destined to live; and if you love and serve God, they are entitled to distinctions in the everlasting future, compared with which the distinctions of this life fade away.

The body, task it not beyond its strength; let it not rust for want of action; impair it not by strictures, or vicious indulgences; keep it pure and irreproachable, to be, when taken down, in the best condition for rebuilding again. Do you love your persons: are you proud of them? Do you dread deformity, decay, wrinkles? Do you long for the discovery of the *elixir vite*, the fountain which will renew your age, or perpetuate your youth? Would you secure to yourselves a happiness and honor from personal charms, bloom, vigor, beauty unfading, immortal, beyond your widest ambition or imagination? Remember, it is not accomplished by adorning and pampering the body now, in obedience to the calls of pride and luxury; not in gold and costly attire, but in the possession of a meek and quiet spirit, in bearing the cross, in charity, piety, in seeking effectually the immortal life of the mind by which the body is tenanted. Look well to the destination of your soul, and thus bless your body; for the *mind* leads on, the *material* follows after; and, in gaining a title to eternal life for your spirit, you secure for your body the amazing distinction of the powerful, spiritual, glorious; of putting on as a garment incorruption and immortality. Oh, love God for the sake of your poor, perishing clay!

The contrast between the present and the future state is wonderful;—the universal process of turning back to dust, is at the greatest extreme from the scenes of the resurrection

morning. At New-Orleans, Paris, and London, in the time of pestilence, multitudes are cast into one common grave. The children who play on Washington Square in Philadelphia, or the fashionable and the gay who walk there for admiration and delight, may forget the dust of the five thousand which the yellow fever, some sixty years ago, laid, in a few weeks, beneath their feet; and the ships that sail the ocean may not be aware of the multitudes below, whose bones have been lying for centuries among the sea-weed and the coral; and those who till the soil of Europe and of Asia, may not know that they cultivate fields over which war has strewn the bodies of embattled hosts; and we may be ignorant of the fact, that the former flesh of the Indian tribes are mingled with the lands from which our vines and fruit-trees draw their life; but the resurrection morning will take note of it all. - The sea will yield up her dead; Washington Square, the plains of Waterloo, the Alcedemas, the Potters' Fields, the grave-yards, will swarm with millions starting into life. And they who have slept in the splendid mausoleum, and under monuments of marble and ivory, will have no superiority in their immortal structures or the dress of their souls, in the convocation of the universe, beyond that of the beggar and the slave, who were denied a decent burial. It would seem, then, to be of no great importance where our ashes repose, or where they are scattered; and yet who can avoid preferring that his long sleep should be in some Mount Auburn, or other land, lovely even in death, to graves like that of the poor and the outcast, as in some Potters' Field. But while it is not of great moment whether our tabernacles dissolve in a coffin of wood or marble in our burying-place, or sink in the lake or the ocean, or turn to ashes in the flames, or be sown in dishonor in a common vault; it is of great moment whether, when I awake again, it is that I may be forever with the Lord in glory, or be forever banished from his presence. It is not of much moment to you, whether prayers are offered at your interment, or holy water is sprinkled on your coffin, or evergreens are thrown into the grave, or the cypress or the rose flourish about it, or the monumental shaft arrest the attention of those that survive you; but it is of immense importance that you die in the Lord; that you sleep in Jesus, that angels watch your dust,

and that you awake in the resurrection to glory, honor, and immortal life.

As I said, the contrast between the present and the future state is indeed wonderful: we cannot describe it; we cannot conceive it; the contrast between this vale of tears—this dying daily of the thousands of manifold generations—this turning to corruption in every stage and condition of life by famine, flood, fire, war, pestilence, casualty and disease, till the world becomes not only a great urn, containing the ashes of the dead, but is itself an *urn made of the clay which once belonged to mortals*—now changed into a world of life, when all that dust shall rise, when the mortal puts on immortality! Oh, be the friends of Christ, sleep in Jesus, and death shall be gain, and our burial-grounds be fields sown thick with hope; and the hearts that shall, from time to time, be agonized at our graves, will find their grief assuaged in the Resurrection and the Life; and, instead of yielding to despair, or sorrowing as those who have no hope, they may appropriately exclaim in the words which, in season of death, are often read and sung:

“Break from his throne, illustrious morn,
Attend, O earth! his sovereign word;
Restore thy trust! A glorious form
Shall then arise to meet the Lord.”

THE AMPUTATION.

THE Christian dispensation is more tolerant of bodily imperfection than was the Levitical; or my ministry either here or elsewhere would be ended by my literal compliance with that injunction, in

MARK IX., 45.

"If thy foot offend thee, cut it off."

THIS text is similar to others in connection with it: "If thy hand offend thee, cut it off." "If thine eye offend thee, pluck it out." The reason is, one of the members had better perish, than that all of them should; that to save one's life, it is well to sacrifice that portion of the body which puts life in peril. This is the prudent course—the one that most are inclined to pursue. Instances may, indeed, occur in which an individual prefers to lose his life rather than his hand or his foot, or, perhaps, more strictly, chooses to retain the diseased part, in hope of its recovery, till too late; and, rather than part with it in season, death is the result. But, if an eye, an arm, or a foot, is diseased, so as to place the entire system in jeopardy, then it is wise to part with it. Let it be sacrificed: for however dear it may be to you, life is dearer; however precious, life is more precious. And this dictate of common sense—of nature—in regard to the body, the Savior employs to persuade us to a similar prudence in regard to our souls; and the idea is, that to renounce a bad habit, or passion, however dear or strong, is better than to endanger our souls in the indulgence of it,—

better deny our sins and lusts than to put our everlasting welfare in peril by their gratification.

But, taking our text literally, there may be instruction in it; and if example is more forcible than words—the doing the most persuasive preaching—then will I hope for your attention and profit. Suppose, then, you had a hand or a foot which endangered your life—you would suffer long, and be kind towards it—you would allow it to pain you much before you would consent to part with it—you would consult others, and employ their wisdom and aid—you would feel more than ever the value of the blessing in its apprehended, and especially in its actual loss—you would find others entertaining various opinions about the propriety of removing the diseased limb—you might also gather hints in regard to the malady of sin—the proper treatment of offending members, in the family and in the Church—the surgery of truth—the application of remedies to the soul.

I. By the loss of one limb, we learn to prize more highly those that remain. While our eyes, our hands, and feet, are sound, how insensible we often are to their importance, usefulness and convenience—how little we think of the wisdom and benevolence displayed in making and preserving them—how seldom give thanks as we ought for these favors of Heaven. But when we become blind, then we know that it is a pleasant thing for the eyes to behold the light of the sun; when we are maimed, what an untold favor do hands and feet seem to be—how important, how convenient they are in a thousand ways, a thousand times every day. Human device may provide, in the place of the eye, which is plucked out, an artificial one to be seen by others, but seeing nothing itself; and artificial limbs may hide a deformity, and be so much better than none, as to awaken our joy and our wonder; and yet, at what a remove are these from the workmanship of God—from the flesh, the sinews, the sensibility and the activity of the natural members, fearfully and wonderfully made, one of which is worth more than a host of substitutes—cords of wooden flesh and bones. Therefore, let no one who is in possession of a body, formed by the hand of his Maker, and preserved entire, be unmindful of his obligations, lest the hard lesson be imposed upon him of learning to prize the whole frame, and each member of it,


more highly as some parts are threatened with removal, or are actually taken away. It is related that an old woman brought to king Tarquin the Proud, nine books of Sibylline oracles, supposed to contain the fate of the Roman Empire, and demanded for them three hundred pieces of gold, which that monarch refused to give for them. She then burnt three of the books, and demanded for the remaining six the same sum as for the nine. Again the king refused to take them, when she burnt three more, and asked the same sum for the three which alone remained as she had asked for the entire nine. Tarquin, by this time, fearing the loss of all, and esteeming the remnant more highly than he had the whole, gave her the sum required. So with us, ungrateful mortals, a part may be taken away that we may place a higher estimate on the imperfect than we had on the entire body—be more grateful to God for one hand, or one foot, than we had been for two. King John, of England, coveted the fortune of a Jew, in Bristol, but the Jew would not give it to him, (nor would we in his place.) The king sentenced him to be imprisoned, and every day to have one tooth violently wrenched out of his head, beginning with the double teeth. For seven days the oppressed man bore the daily pain, and lost the daily tooth, but on the eighth he paid the money, prizing his teeth more highly as they diminished.

God does not oppress us—He does us no wrong when He takes our property or our persons, in whole or in part—for all belongs to Him; but if it be so, that the only way in which we can be induced to prize a blessing, is to diminish it, we need not wonder if it should be diminished, till we think more of what remains than we had done of the entire tabernacle. As my friend, Dr. Thompson, of Buffalo, said in one of his notes, "Cheer up, my dear brother, and look at the bright side of things—for there is always a bright side. It is a great thing, after all, to have *one* leg. Bless God that there is no occasion for cutting off the other also. Think of a battle-field. How many poor fellows have legs and arms *all* shot away together. And then this is God's own work; you are his property; and if He pleases that henceforth you shall serve him with one leg, why so let it be. He best knows what is right. Perhaps there is some great service to be performed somewhere, which only a one-legged man

will answer for; and we may add, some gratitude to be felt for bodily members, which none but a maimed man will be so likely to render."

II. We learn, in parting with our hand or foot, how to treat offending members in a family or Church. The first thing is to do the utmost to save them. They are a part of ourselves. We are to try every means for healing them of their moral maladies. We will suffer much from them, endure the pain they cost us, and the danger in which they place other members, in the hope that there may be a turn for the better; that the child who is going on in a bad way, and exerting a dangerous influence among the other members of the household, may be regained, saved,—not dismissed and cut off as hopeless. Many persuasions are employed, prayers offered, and remedies sought out and administered; we hope against hope—we choose to err on the side of leniency, rather than of severity. But if, after the best is done, there be no improvement—if the case is only growing worse and worse—if the degenerate son or daughter will not grow any better, but only weaker, and endanger the others, then there comes a limit to endurance, and a painful necessity renders the removal of that member of the household an act of wisdom and benevolence. And so in the case of the Church. There are, from time to time, diseased members in that body—they have on their souls some dangerous tumor—some swelling passion—some cancerous lust—some plague spot—some infidel leprosy, which threatens to ruin them, and to mar the character, the spiritual health of the other members. The thing to be done, is to recover such, if you can; to deliver them out of the snare of the devil; to allay their fever; to wash them of their sympathy; to induce in them repentance; to secure their application to the blood of Christ, which alone can heal them. You suffer long; you are pained for their sakes; you use all hopeful means for their improvement; and sometimes, in this way, you gain them—the health of the diseased member is at length recovered. But not always.

There are cases occurring in almost every Church of Christ, in which no means avail; applications, advice, medicine, prayers, have no permanent favorable effect. The course prescribed in the Scriptures, of private interviews;



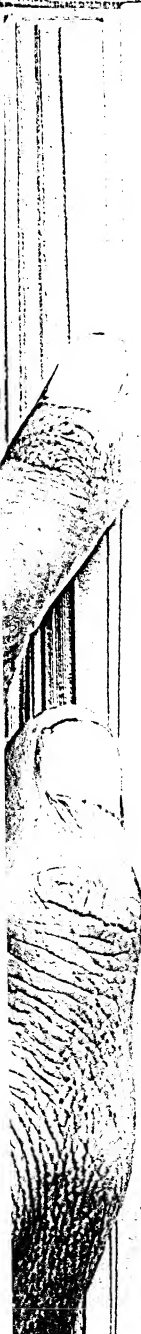
then of taking one or two more, and then of laying it before the Church, is pursued, but with no beneficial result. The difficulty is found to be unimproved by delay month after month; the Church is exposed to weakness and reproach; and the only hope is in the excision of that member from the body. Not that the body hates that member; not that its removal is not a calamity; but that the general health and salvation require it. That is why a hand is cut off; that is why we consent to, and even desire, on the whole, the amputation of a foot. It endangers the body, so that its removal becomes an act of kindness. But who in such instances shall be judges of what is prudent? for there will commonly be different opinions, and more or less dissatisfaction. Those unacquainted with a diseased limb, may think, from some account they get of it, that it is a slight affair; that it resembles a case they knew; that it may be easily cured; and if it was theirs, they would be in no haste—they would never consent to amputation. With them, indefinite postponement is the safe and prudent course. At the same time, those better acquainted and most interested entertain a different opinion, and act accordingly. You cannot please everybody. Should it ever be your infelicity to part with one of the members of your corporeal frame, you may expect to find among your comforters one who will say, "If it had been mine, I would not have parted with it on any account;" another, "If you had come to me, or employed this or that remedy, it might have been cured as well as not." Another will say, "Had it been taken off sooner, it would have been better for your system, and saved you much pain; for I told you last November, as you may recollect, that it would come to it at last." Now, in the midst of counsellors there is said to be safety; but when they differ, who is to be judge? The individual, I suppose, who has the loss to endure, and who is advised what to do by those best acquainted with his condition. And in regard to the excision of a member of a family or church, there are enough, ignorant almost entirely of the case, who disapprove of the measures pursued, and are gratuitously ready to judge very judiciously and magisterially about it, as if they knew better than those who have suffered and labored through it all from the beginning; as if they were more tender of the

Church and its members than the Church itself is of its own blood and bones ; as if they deplored more deeply the separation of a hand, or a foot, or an eye, than the pained or marred body itself, from which the member is removed ! When all is said and done, my brethren, in cases of discipline, those best acquainted and most interested are the suitable judges. They are responsible to God ; and if they do their best, God will help them to bear the pain and the reproach ; and if with moderation, patience, kindness, and love, such as is called forth in the dismemberment of a limb, they remove a member from their communion, there will seldom be any just cause of complaint. God grant that I may not be called again to such bodily discipline as that of last March ; and God grant, also, that I may not be called again to such painfulness in church discipline as a pastor suffers in the excision of any one of the members of his flock.

III. From the treatment of an offending foot or hand, learn how to employ the truth in the removal of sin.

Surgeons probe the diseased part ; they cut with the knife and the saw ; they apply caustic ; and if thus they distress the patient, they regret it. But they do not on that account turn from their purpose, and let him die rather than suffer present pain. No ; the thing they have to do is to save his life ; and when the bitter and the acute are required, he must thankfully and patiently submit.

And so must you, my hearers, be plied with the truth. The sword of the Spirit—sharp as a two-edged sword of steel—sharp as a surgeon's knife—must be employed ; the joints and marrow of the soul be divided asunder ; the caustic of reproof be applied to the conscience ; the proud flesh must be subdued ; the heart be probed ; the depravity cut into and discharged ; the wounds of sin be healed, not slightly, but thoroughly ; so that, though the sinner, in whom there is no soundness, complains of the pain, that is no good reason why he should be left alone and suffered to die. Ministers of the Gospel ought to know our disease, and administer the remedy kindly and thoroughly. They cannot always soothe us. Opiates are not the only medicine we need ; but at times they must take the truth, and make it cut sharp and deep ; nor stop though we complain, but consider what is good for the health of the soul. When better




of our bodily disease, we thank the faithful physician that he did his duty, though we may have resisted and found fault. We are glad he went straight on in his work, even to the amputation of a hand or a foot, to save life. And so, too, when the health of our soul is recovered, we shall be thankful for the honesty and fidelity of Christ's ministers, who, in spite of our complaints, went thoroughly on in their work, not consulting our present peace, but anxious, at all hazards and whatever cost, to promote and secure our eternal salvation. Let there be no unnecessary harshness or pain; let the sword cut with a refined edge, and the hand be steady and skillful, a workman needing not to be ashamed that employs it; but, neither for love nor money let the spiritual surgeon be deterred from doing his duty; let there rest not on him the charge of healing the wounds of sin slightly, and of destroying by a mistaken tenderness the soul exposed to death. If it give you pain, we cannot help it; but we rejoice if it does you good. Your soul must not expect to sleep, when it is cut asunder by the Word of God. A wakeful concern in that operation is demanded. Insensibility and oblivion are full of danger. The truth, to be useful, must feelingly penetrate the heart; and sins must pain the soul in the act of being cut off from it by repentance. And the work of the minister is but poorly done, who gives you no uneasiness, no fear, no pain; who removes no lusts which war against the soul; who does not persuade you to pluck out the eye, to cut off the hand and the foot, the every sin which jeopard's your eternal welfare.

IV. If you amputate a diseased hand or foot, it is not certain that life will be prolonged thereby; while it is certain that, if you break off your sins by repentance, and your iniquities by turning unto God, you shall live forever.

Generally speaking, those who in due time receive attention at hospitals, or at their own homes, recover, though they lose two arms or two feet; so that restoration is the general rule;—and this fact may be for your comfort, should you ever need it for yourselves or your friends. But it sometimes happens that the injury or malady has, by bad management, made such progress as to lie beyond relief. It may be delayed till mortification occurs, or till the system is too weak to sustain its removal, or till the malignancy of the

disease is spread throughout the system—so that if it be cut away at one point, it will break out again at another. Thus was it with our friend, Mr. R. Cosgrove, who suffered, as you remember, the entire loss of his arm, and, for a time, promised well for recovery; then the tumor revived, under circumstances rendering its further cure impossible. And so likewise is it, that the help of the Gospel comes too late to many a soul. Some have become so confirmed in their sins, that there is not moral strength enough left to sustain them in the least effort at reformation; or if they mend at one point, they give way at another; or through the force of long-continued habit, as the Ethiopian cannot change his skin, nor the leopard his spots, so they who are accustomed to do evil fail to learn to do well. Some are so far gone by the cares of this world, the deceitfulness of riches, and the lust of other things, as to diminish our hope; while, in other instances, through delirium and entire prostration of the body and mind, we utterly despair of their salvation by any efforts which they may be induced to make, or any agency which others may employ in their behalf. So that, from one cause or other, it happens that many among us are yet morally sick and dying. The greater number are so from indifference to their state, from insensibility, from aversion to the means provided for their healing and future life. But it is, nevertheless, true that if you, my hearers, will apply to Jesus Christ and obey his prescriptions—if you will break off your sins by repentance, and your iniquities by turning unto God—if you will cut off your hand, and your foot, and pluck out your eye, in the sense of those texts, which sense is, that you deny your sins for the health and the life of your soul—then you shall live, and not die. There is no need of your death, for that is true as already asserted, that the soul may be more certainly recovered of its maladies, numerous and deadly as they are, than the body can be cured of its ills, however skilful your physician, or earnest your efforts and prayers for the continuance of temporal life.

What you need to know and feel is, that you are in imminent peril: that sin, like a cancer, is killing you; that it must be renounced; that Christ, the great physician, can help you, and certainly will, if you apply earnestly and in



season. It is a distressing thought that you should perish, because you will not ask for help. It is distressing, also, that you should be forever lost through the ignorance or unconcern of those who might guide you to the Savior. You ought not to perish. Those at hospitals sometimes die unnecessarily. One poor man, at work on the railroad, was sadly buried, and brought three or four miles by his fellows in a cart, his limb bleeding all the time; and, soon after his arrival, he died from loss of blood. I heard one of the surgeons deploring his death, as wholly unnecessary, a most wanton, wicked waste of life; for had his companions only tied a cord or a handkerchief,—any thing,—about the limb to stop its bleeding, he would have been saved. But they did not consider; they did not mean to kill him by any neglect, or want of care; and so you, my friends, do not intend to destroy the perishing souls at your side; you are, perhaps, trying to bring them to the Savior; but their life-blood is flowing out; they need some instant counsel, some check, some restraint which you fail to impose. Oh, it is painful that souls should perish through some oversight or neglect of aid; so that it may not only be demanded of sinners, "Why will ye die?" but of their Christian friends, "Why do you suffer them to die?" There is no necessity. God has no pleasure in it. Christ is able and willing to save each one of you. You may live for ever.

This is more than can be said of the body. Cut off the foot or hand, and thus save the other members: those members will not continue long: they will follow their fellows to the dust. This is our doom. And while Bethesdas, Houses of Mercy, Asylums and Hospitals stand in our way to embrace us, and turn from us our maladies, and save us from our sicknesses, yet the time comes on when this mortal life must terminate. It is well to lengthen our days, for our life is dear to us, and should be a blessing to others; but, do the best we can, we must all needs die—an event for which I pray you to be prepared. The means which we employ for our continued life avail nothing without the blessing of God. In his hand is our life. He killeth and He maketh alive. Thousands, now apparently at the verge of the grave,

will outlive other thousands in full life and health; many groaning in the chambers of disease will come forth, while not a few in cars and boats on excursions of pleasure, as lately near Baltimore, may die in a moment, as fish in a net, or birds in a snare, when it falleth suddenly upon them. Sometimes the body will bear wounds not only as large and fearful as the amputation of a limb, but it will survive amputations and crushings which it makes one faint but to think of; while, at other times, the sting of a wasp or a bee, the puncture of a needle or a thorn, poisons the blood, and ends speedily in death. So a broad and overwhelming temptation may not destroy you; the soul may outlive some startling and alarming act of sin; its danger may be seen, felt, and avoided by repentance and application to Christ; while some small, unseen thing, some slight indulgence, some unsuspected passion or depravity sickens the soul, and causes its death. And as in God's hands are our life and health; as it is for Him to bless us in our every breath, and to sustain and heal us when our offending hand or foot is cut off, and, when laid low, to bring us up from the grave; so in regard to our souls—salvation is of the Lord. By his providence and grace He saves us—not we ourselves—to his name be all the glory. But while his is the glory, and the power, and the kingdom, He will be inquired of; He demands of us the use of means; while we must, in connection with our own exertions, care for God's help, and earnestly ask it. This is reasonable, it is right. We ought to put ourselves in the way of life; to fall in with the arrangements for our salvation. It is proper that we forsake our sins—that we be sick of them, that we renounce them. This we know is reasonable—it is right. To employ the figure which Christ employed, teaching us to renounce our iniquities, and to break away from our sins, "If thine eye offend thee, pluck it out; if thine hand or foot offend thee, cut it off, and cast it from thee—it is better for thee to enter into life halt, or having one eye, than to retain them and be cast into hell. Better to be without that money, better to abstain from that sensual indulgence, better to cast away that idol, better to deny yourself that forbidden pleasure, better to dash down that cup of inebriation, better to deny yourself that—what? whatever it

is which keeps you from Christ, which hardens your heart, which promotes your impenitence, which destroys your soul. Part with your sins and live—it is better than to indulge them and die forever; for “What is a man profited, if he gain the whole world and lose his own soul; or what shall a man give in exchange for his soul?”



FOLLOWING PEACE.

HEBREWS XII., 15.

"Follow peace with all men."

IN Romans xiv., 19, Paul says, "Let us, therefore, follow after the things which make for peace, and things wherewith one may edify another." To the Corinthians, he says, "God hath called us to peace. Be of one mind; live in peace, and the God of love and peace shall be with you." To the Thessalonians, "Be at peace among yourselves." To the Romans, "If it be possible, as much as lieth in you, live peaceably with all men. And at all times, too—in trials, afflictions, persecution—the times which try men's souls, excite their passions, and provoke resentment. Such a time it was with the Hebrews when Paul addressed them in the words of our text. He had spoken of the afflictions they suffered; of the temper with which they should be sustained, and the benefits which might be expected as the result. One result would be to make them "*partakers of God's holiness,*" another, the "*peaceable fruits of righteousness.*" He directs them to strengthen and sustain each other under the burden, and to go straight forward, in spite of all obstructions. Then comes the text, "*Follow peace with all men, and holiness, without which no man shall see the Lord.*"

In prosecuting this subject, we will consider,

I. *Why we should follow peace.*

II. *How we may do so.*

1. Christians should follow peace,—for they ought to re-

seemble their master, Christ, whose name they bear; they should be of the same mind, and walk in his steps; and this they cannot do, unless they are peaceful. For it must be apparent to any one who reads the life of Jesus, that the title conferred on Him by the prophet Isaiah, namely, PRINCE OF PEACE, was indeed appropriate. How quiet and serene He was when tempests of passion were blowing and beating around and upon Him! How like a lamb He appeared in the midst of fierce and wolfish spirits! When arms were upraised to smite Him, his arm was at his side; when swords were drawn to defend Him, He ordered them back to their scabbards; when his disciples proposed that fire from Heaven should consume the Samaritans, for their disrespect to their Lord, He rebuked their impatient tempers, with the assurance that they were mistaking the design of his mission, which was, not to destroy men's lives, but to save them. When He was reviled, He reviled not again; when He was smitten, He did not smite. When He was unjustly slain by wicked hands, no violence was in his hand, and no reproach in his mouth, but a dying prayer that his murderers might be forgiven. He illustrated, in his life and death, his own teachings, "Love your enemies; bless them that curse you, and do good to them that hate you, and pray for them who despitefully use you and persecute you." Was He not the PRINCE OF PEACE? Those, therefore, who *follow Him must follow peace*; they must cherish a meek and quiet spirit.

2. Another reason why men should follow peace is, that they may resemble God their Heavenly Father. For should any disallow their obligations to resemble Christ, either because they do not profess his name, or do not believe in his mission, still they should be peaceful that they may resemble God their Creator. "Blessed are the peacemakers, for they shall be called the children of God." When Jesus said to his disciples, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you," He did not add as a reason, that in so doing, they would resemble Him; but the motive he employs is, That ye may be children of your Father which is in Heaven, a being, kind and benignant, "*for He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.*" The Jews who

rejected Christ should have followed peace; for they maintained that God was their Father, and He being the Father of peace, they should have been the children of peace.

Would you not, my hearers, be called the children of God? Be peace-makers, and you shall be.

3. Men should be peaceful out of respect to God the Holy Spirit.

For the Holy Spirit dictated the text, and other passages in the Bible, where a peaceable temper is inculcated as our duty, and the contrary temper is condemned. The overcoming evil with good; heaping coals of kindness on our enemies' heads; feeding them when hungry, and giving them drink when thirsty; the long suffering, the forbearance, the kindness in the teachings of the Scriptures, are the teachings of the Holy Ghost, by whose inspiration the Bible was written; and, therefore, as you would pay respect to the Holy Spirit, you will cultivate a spirit of peace; and as you would follow his counsels, you will "follow peace with all men."

Besides, the Holy Spirit must abide with us; dwell with us and sanctify us, or we shall not be saved; but that indwelling cannot be, if our bodies are the tabernacles and tents of war; if we are contentious and quarrelsome; if we are men of strife and disturbance; for

"The Spirit, like a peaceful dove,
Flies from the realms of noise and strife."

If, then, we would have the Spirit's influences, without which we perish, we must follow peace. By all that salvation is worth to us, we must do it.

4. We should follow peace with all men that we may be at peace with ourselves—in other words, that we, as individuals, may be happy. For the temper which wars upon others, wars upon itself; the passion which raises the arm to strike another, strikes itself. He cannot rest quietly who prevents another's repose. The more pugnacious one is, the more wretched he finds his own soul. While, on the other hand, the kind, forgiving, forbearing and peaceful spirit, is a serene and happy one.

5. We should follow peace with all men for the promotion of their temporal prosperity. For the legitimate fruit of

strife, of all strife, is absurdity, pain, and loss. It is so in small beginnings, and in a narrow sphere, up to those wide-spread and national wars which sweep away life and property like a deluge, overwhelming millions with the wretchedness of poverty, widowhood, orphanage, tears, and death. War is always a scourge, and not a blessing; always an evil, and not a good; always an enemy to human welfare, not a benefactor. They, therefore, who love their species, and would promote their present and future well-being, must "follow peace with all men," friends and foes, Christians and heathen, polished and savage.

6. We should comply with the command of our text, that the Gospel of Christ may be spread abroad. God, it is true, may, and does cause the wrath of man to praise Him. Christianity may find entrance through gates and walls which war has battered down, (as in the case of the Chinese empire,) yet the extension of the Redeemer's religion is not in this way to be sought nor expected. For as contention, in an individual breast, prevents the kingdom of God from being within it, so does the prevalence of war prevent the general diffusion of the Gospel. The advent of our Savior was at a time favorable to the spread of Christianity, because then the nations were at peace. The way was prepared at the Pacific Islands for the reception and progress of Christianity there by the general peace which prevailed at the time, and which has prevailed ever since the first missionaries went thither. And so in other countries. A state of peace is one which favors the extension and the growth of the Christian religion. The spirit and the act of war may advance the Mahometan religion and the Papal; but the religion of Jesus is "peace on earth, and good will to men," and cannot be propagated by the sword. Its prosperity is marked by swords resting in their scabbards, and spears formed into pruning-hooks. Hence the promoters of universal peace favor the universal spread of the Gospel.

You perceive, my friends, that the injunction, "Follow peace with all men," has its strong and sufficient reasons. Its observance will promote individual happiness and the general welfare of mankind, favoring the progress of the Gospel, and assimilating you to the Three that bear record in Heaven—God the Father, the Son, and the Holy Spirit.

May the peace of God, which passeth all understanding, dwell in you, and thus evermore be at peace among yourselves.

II. We will, in the next place, consider, WHAT THE PRECEPT OF THE TEXT REQUIRES OF US.

1. It requires us to abstain from injuring others in their persons.

For such injury provokes resentful feelings, prompting injury in return, so that a blow is given for a blow, an eye required for an eye, and a tooth for a tooth. And from personal injuries, however trifling at first, greater ones follow, till families, neighborhoods and towns are involved in a quarrel, and the precept, "follow peace with all," is extensively violated. The spirit of peace will spare the infliction of any unnecessary bodily pain in any instance; and, furthermore, it will labor to remove it, wherever it is found to exist. The injuries inflicted on the persons of our countrymen in impressing them on board of British ships was a ground of war between us and our mother country; and the injuries now inflicted on the persons of the enslaved in our land is an element of strife and convulsion; and both the cause and the effect of such infliction are remote from the injunction of the Apostle, to "follow peace with all men."

2. The precept of the text requires us to abstain from injuring others in their *estate*.

For earthly goods we must have in this earthly condition. They are, we know, estimated too highly, and sought for too eagerly, in comparison with future and everlasting wealth; but that circumstance is no reason why one should throw obstacles in the way of another's acquisitions, but a reason rather why he should be very cautious on that point. How often do unquiet and unpeaceable feelings exist and become cherished beyond the limit of restraint, from some unfairness, overreaching, or fraudulency committed against the property of others. Conflicts in *peace* grow into pounds—into hostility of heart—and injustice in the least in one's business transactions, may be a seed sown, which, like the mustard-seed, becomes a tree, so that the eagles of war lodge in its branches, and the lions of war hold their counsels by its trunk. Oh the wrongs and outrages and oppressions which are done under the sun—the quarrels which rage—and the

battles which roar in consequence of injuries inflicted on the property of others! It is on this account, as much, perhaps more than others, that navies float, that forts are built, and armies drilled. On this account our officers of justice have work to do, our courts are in session, and the prisons are tenanted. On this account, near neighbors are scarcely on speaking terms, and members of the same church are unfitted to bring their gifts to the altar. On this account, (injury to their *toyish* estates,) our children fall out, and mar the domestic peace by their conflicts, which call for parental solicitude, adjudication, and award. My hearers, wrong no one in his property in anywise, directly or indirectly, in word or deed, or desire or thought, if you would comply with the precept of our text, "*Follow peace with all men.*"

3. The command in our text requires us to abstain from injuring others in their REPUTATION.

"A good name is to be chosen rather than great riches, and loving favor rather than silver and gold." It may be that some do not agree with the wise man in this estimate; but, sure I am, some do. Their good name is the precious treasure. They would sooner their hand were cut off, their eye plucked out, their brow branded with a hot iron, and their backs scarred with the lash, than that their character should be marred. They would sooner you should steal their purse, burn their barn, girdle their orchard, or sow salt on their ploughed ground, than that you should defraud them of their fame, their rightful reputation. I know not what is more likely to awaken resentment, than to be reproached when entitled to commendation; to be reported as unjust, when avoiding the shadow of wrong; to be called penurious, when your heart and hand are as open as the firmament; to be scandalized as selfishly seeking your own interests, when, in fact, you are sacrificing your preferences and advantages for the good of others—the good of those themselves who slander you; to have a name besmeared with tar, which should shine in letters of gold—all this provokes one's temper, and compels even good men to speak unadvisedly with their lips.

And those who have no claim to an unsullied reputation are not ignorant of its value; but are often swift to resent any suspicion of their worth, and prompt to repel the least

nibble of the tooth of calumny. So keenly do men feel when their reputation is insulted, that they grow insane under it; they kill each other in single combat, with a view of wiping away their reproach; and parents disinherit their sons, and turn away their erring daughters upon the mercy of a world, which has already ruined them, and rendered the sympathy and the protection of home the more necessary; they do such unnatural deeds, in the hope of bleaching out (as by brimstone itself) the darkness and stains of that mantle of reproach, with which the errors of their children have clothed them. And what our laws cannot do, or will not do, in that they are weak through the fleshliness of those who should make and execute them,—what the law does not in way of vengeance upon the robbers of reputation, individuals undertake on their own responsibility, and public sentiment sustains them in it.

Hence, my hearers, in following peace with all men, it behoves us to be very tender of each others' reputation; for wounds inflicted on that, are burning ones. They should, indeed, be borne with a Christian spirit when you suffer them; but a Christian spirit can never wantonly inflict them. I pray you, therefore, be consistent in this matter; set a vigilant watch at the door of your lips; put a double bridle on that unruly member, the tongue, which sets on fire the course of nature, and is itself set on fire of hell. Follow peace with all men, by cherishing their reputation as the apple of your eye.

4. The precept of the text requires us to watch against *undue resentment*, when injured.

Paul says to the Romans, "Recompense to no man evil for evil. Dearly beloved, wrong not yourselves, but rather give place unto wrath." Stand aside out of its way, or bow down before it, that it may flow on without being opposed or recompensed by you; "for it is written, vengeance is mine, I will repay, saith the Lord." "Be not overcome of evil." Peter says, "If when ye do well and suffer for it, ye take it patiently, this is acceptable with God; for even hereunto were ye called, because Christ also suffered for us, leaving us an example that we should follow his steps. It is better to overlook our injuries than to resent them. Say nothing about them. Forget them. But be careful, if you

please, not to put yourself voluntarily in the power of those who are disposed to injure you in person, reputation, or estate. He who can quietly overlook a wrong, has gained a great conquest, at least over himself, and is in a fair way to conquer his adversary. He has only to go one step farther to do it; and that step the spirit of our text requires him to take. For—

5. It requires men to be kind and benignant.

God is so to the evil and unthankful. Christ did good to those who wronged Him. The Gospel requires us to overcome evil with good, to recompense unkindness with kindness, and curses with blessings. Thus shall we subdue our enemies. A fine illustration of this mode of conquest is furnished in the history of Saul and David. Saul, without any just provocation, pursued David with three thousand men, in the wilderness of Engedi. David and his men concealed themselves in a cave; and Saul went into it to rest himself, but knew not that David and his men were there. Those with David thought it a good opportunity to slay Saul; to which David would not consent. He, however, cut off a piece of his robe, to keep as an evidence to show Saul that he had been in his power. But, it is said David's heart smote him, that he should have put forth his hand even to that extent against the Lord's anointed. But Saul rose up out of the cave, and went on his way; and David followed and cried after him, saying: "My lord the king! And he bowed himself and said, The Lord delivered thee to-day into my hand, in the cave, and some advised me to kill thee. But I said, I will not put forth my hand against my lord, for he is the Lord's anointed. Moreover, my father, see the skirt of thy robe in my hand; for, inasmuch as I cut that off, and spared thee, you perceive that, while you are pursuing me to take my life, I requite you by sparing your life. And Saul was subdued, and said, Is this thy voice, my son, David? And he wept and said, Thou art more righteous than I, for thou hast rewarded me good for evil. So he returned from pursuing him." But he could not remain quiet. He renewed the war; and while he and his men slept, David came to the camp and took away Saul's spear and cruise of water, which were by his bolster; and when at some distance he called to him, and produced these

witnesses that he might have slain him, but, though advised and urged to do it, he would not. Then Saul said, "I have sinned. Return, my son David, for I will no more do thee harm, because my soul was precious in thine eyes this day. Behold, I have played the fool, and erred exceedingly. Then he blessed David, and returned to his place, and pursued him no more." This was overcoming evil with good; this, the conquest of kindness; this, the benignant spirit which all should possess, in order that they may follow peace with all men.

6. The spirit of our text requires that we should serve others. Not with a servile or slavish temper or manner, but with a benevolent and Christian interest in their happiness. And occasions are frequently presenting themselves, where, by kind acts and inquiries, and good wishes, we may bind society together in the golden chain of love and peace. Let no one feel that it is beneath him to perform the most humble service to those in a rank in life more humble than his own; for God's every act of favor is to beings who are as nothing before Him. Christ, before He suffered, not only instituted the Supper by which his friends should remember his death, but He washed and wiped the feet of his disciples, that they might perform for each other acts of kindness and condescension, and thus secure one object of his mission, which was—to promote peace on earth and good will toward men.

You perceive, my hearers, that we are required by our subject to abstain from injuring any of our fellow-beings, either in person, property, or reputation; to watch against undue resentment when injured; to be kind and benignant; to perform, as far as in our power, acts of kindness; rendering to others acts of service, however humble may be the service itself or the condition of those who receive it.

INFERENCES.

1. *Those who are at variance with each other, do not honor the Christian religion.* They lack one of its peculiar and most striking characteristics. For God is a God of Peace, and Jesus Christ is the Prince of Peace, and the Holy Ghost is a Spirit of Peace. To be a child of God, and at the same

time contentious; to be a disciple of Jesus, and at the same time quarrelsome; to be the temple of the Holy Spirit, and at the same time easy of provocation, is not in accordance with the nature of piety. If professors of religion cannot agree, they ought to renounce their profession, and not remain in the Church to injure and disgrace it.

2. *Those who bear the Christian name, and who do not become more amiable, gentle, and kind, with increasing years, ought to renounce their hope, and conclude they have not been born again.* For if they were indeed born again, the fruits of which we are speaking would abound more and more; for among the fruits of the spirit are peace, gentleness, patience, brotherly-kindness, and charity.

3. We learn from this subject that strife among brethren is evidence of a low state of piety, if not of its entire absence; and that, in order to expect a revival of religion, divisions in the Church should be healed. The Spirit is promised, in answer to prayer; but a man should not so much as offer a prayer, till he is first reconciled to any who has sinned against him. "Go thy way, first be reconciled to thy brother, and then come and offer thy gift."

4. We see from this subject why the millennium is spoken of as a time of universal peace. It is because Christianity, which is a religion of peace, shall generally prevail. Wars will be then unknown. War is inconsistent with Christianity, and the profession of arms an improper one for the soldiers of the Cross. "The fact should not be disguised," says Dr. Beman, "that war is always a fearful evil. It never can be softened into humanity. It is the foe of all good. It uproots all that is lovely in our world. It makes monsters in the shape of men; digs graves; peoples hell. If rulers and people were wise, they would *always* settle their disputes in other modes than by appeals to the sword. It is but an injury to both parties, at best. To say nothing of its moral character, it is rarely ever a remedy for the evils complained of. A war spirit among a people is one of the bitterest scourges which can afflict them; and every good man should rebuke such a spirit, wherever it shows itself. Every human interest suffers by it; and it requires at least half a century for a nation to recover from the inflictions even of a successful war. And yet wars, with all their horrors, might be

banished from the world, if the pious men of a nation were to take a proper stand against them." That stand let us all this day and for ever take, on the sure Word of God, which never faileth, viz. :—"Follow peace with all men, and holiness, without which no man shall see the Lord."

5. If it is our duty and that of all men to follow peace, we ought in time of peace to prepare for peace, and not for war. The maxim, "*In time of peace, prepare for war*," sounds like, "in time of temperance, prepare for drinking;" or, "in time of praying, prepare for swearing;" or, "in time of doing right, prepare to do wrong." The cultivation of a martial spirit, the extolling warlike achievements, the building of navies, the drilling of armies, the inventing instruments of death, and the training of youth in military schools and academies—are these the processes by which we shall comply with the command of our text, to "follow peace with all men?" Are such the means by which the millennium is to be ushered in? Do we, indeed, learn war no more, when multiplying the materials for it, and drilling men into it, and making speeches in favor of it? Even the stones of the street cry out against such folly; and the mighty cannon called "*peacemakers*" are indignant at such a misnomer, and correct it by tearing in pieces themselves and their friends in cool blood, as on board the Princeton. Peace does not preside over the beating of ploughshares into swords; but when nations beat their swords into ploughshares, and their spears into pruning-hooks, they will be preparing to learn war no more.

In view of this subject, my brethren, permit me to inquire—Are you the followers of the Prince of Peace? Do you follow peace with all men? Are your tempers, your example, and your prayers all uniting to promote harmony in your immediate circle, in our country, and throughout the world? As we would not die on ill terms with any, so we must not live in that manner. As we pray, "Thy kingdom come," so must we pray for our rulers and all in authority, that we may lead peaceable lives, and that the nations no longer lift up their swords against each other. As we pray to be delivered from blood-guiltiness, we must discountenance war—that guilty, bloody work. And that the blood of your own souls may not rest on you forever, make your peace

with Heaven. Contend not with the Almighty. In Christ's stead I beseech you, be ye reconciled to God. Break off your iniquities by repentance; for there is, saith my God, no peace to the wicked. They are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. Acquaint now thyself with God, and be at peace; thereby good shall come unto thee. "Follow peace with all men, and holiness, without which no man shall see the Lord."

HOLINESS A NECESSARY QUALIFICATION FOR HEAVEN.

HEBREWS XII., 14.

"And holiness, without which no man shall see the Lord."

THE former part of the verse, "*Follow peace with all men,*" was the theme of a previous discourse; and I trust that, under its perusal, you have endeavored to profit by the observance of a precept so full of kindness to Him who cherished its spirit, and so happy in its effects upon those who come within the sphere of its operation. And while such good will to men is scarcely to be disconnected with the love of God, it is perhaps possible to be on terms of friendliness with all around you, and yet unfriendly to the Lord God. And as his favor is life, his frown death, the Apostle in his directions will not allow us to stop short of our eternal salvation. Hence, to the *following of peace with men*, he adds, *the following of holiness with the Lord*. A quiet spirit is of great price; an amiable temper is a valuable endowment; a heart, which sympathises in the distress of others and labors to relieve it, is sweeter than incense; yet turn not to these as a sure foundation for your immortal hopes; expect them not to be your passport into the city of God, and introduction to his presence; for the presenting you faultless before the throne is not yielded to *kindness, amiableness and peace with men*, but to *holiness*. With that you shall see Him, abide with Him, be forever blessed; while without holiness,

whatever else you may possess, you will not be his friend, nor partícipate in the pleasures at his right hand.

The sentiment of the text, then, is, *Holiness is an indispensable qualification for Heaven.*

Let us consider, then, "WHAT HOLINESS IS," AND WHY ITS NECESSITY.

I. What are we to understand by *holiness*?

Holiness is, in many places in the Scripture, ascribed to God, but not always with the same meaning. It seems generally not to denote an attribute distinguished from his other attributes, as wisdom, and justice and power, are distinguished one from the other, but the term holiness implies the general perfection of the Deity, a perfection resulting from the union of all his attributes. He is said to be glorious in holiness, as if it constituted the distinguished excellence of his nature.

The term *holy* is employed also to signify *august* and *venerable*, as when it is said, "His holy arm hath gotten Him the victory," in which there is no direct reference to moral excellence, but to majestic force and irresistible power. The command to sanctify or *holy* the Lord, requires us to treat Him with reverence. "Sanctify the Lord God of hosts himself," says Isaiah, "and let Him be your fear and your dread." The word *holy* is also employed to denote that which is consecrated or devoted to God. The temple, the vessels of the temple, the sacrifices, and the garments worn by the priests, were called *holy*, because devoted to religious purposes. So, too, the "*holy mount*," and Jerusalem, the *holy city*. Israel was called a *holy nation*, because God had chosen them to be his. It is predicted that a time shall come when holiness to the Lord shall be inscribed on the bells of the horses, implying that all things shall in those days be devoted to God. But the *holiness of God* means, generally, the rectitude, and especially the purity of his nature. He is the friend of all that is right, righteous and pure—the enemy of all wrong.

II. Why is it necessary that *men* should be *holy* in order to see the Lord, or be blessed forever?

It is necessary, because the Lord is *holy*. To be happy with Him, one must be *holy*, too, as there is no agreement between holiness and sin, light and darkness.

That the Lord is holy, is manifest from all parts of the Bible.

"In the year that king Uzziah died," says Isaiah, "I saw the Lord sitting upon a throne high and lifted up, and his train filled the temple. Above it stood the seraphim; each one had six wings; with twain He covered his face, with twain He covered his feet, and with twain He did fly. And one cried to another and said, 'Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory.' And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, woe is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." Also in the vision which John had of the throne of the Eternal, he heard those around it saying continually, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Peter exhorts those to whom he wrote thus, "But as God who hath called you is holy, so be ye also holy in all manner of conversation, (i. e., in every act of your life,) because it is written, be ye holy, for I am holy." He refers here to a passage in Leviticus, as follows: "I am the Lord your God, ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy." In the first Samuel it is said, There is none holy as the Lord; and there are many other passages to the like effect.

2. That God is holy, is manifest from his law which He has given men as the rule of their lives.

The divine law is the likeness of the lawgiver. It requires holiness, purity, perfection. The law of the Lord is perfect. The statutes of the Lord are right. The commandment of the Lord is pure. The judgments of the Lord are righteous altogether. The law of the Lord is holy, just and good. It forbids every sin of every degree. It does so, because all sin is offensive to God, and it offends Him, because He is a holy being.

3. That God is holy, is manifested from the whole tendency of the Bible.

Not only is the moral law a holy law, and the character of God spoken of as a holy character, but the general bearing of the Scriptures indicates the holiness of their

author. The *historical* parts display God, in his providence, as rewarding virtue and punishing vice, befriending purity, and hating iniquity. In all its pages you perceive it goes well with the righteous, and ill with the wicked. The *prophetic* parts of Scripture announce the ruin of sinners and of sinful cities and nations, and promise rewards of inestimable value to the pure in heart. The benedictions are all to holiness—the curses all rest on the head of sin. The *gospel* itself, though designed to save sinners, does not save them *in* their sins, but *from* their sins. The Son of God was called *Jesus*, because He should save His people *from their sins*. The Psalms, Proverbs, Lamentations and Songs, the Epistles and Revelations, all concur with the histories, prophecies and gospels, in presenting before us *God glorious in holiness*.

4. That God is holy is evident from our moral constitution. Man was created holy. He fell. The race are sinners—we are, but we do not approve of ourselves for being so. When we do wrong we are unhappy; when right, we are at peace. It may not be that our notions of right and wrong are always just, or that all men take the same view of the praise and blame due to particular acts; yet, in the great points of morality there is a general concurrence, so much so, as to satisfy us that there is a distinction between virtue and vice; and that men, depraved as they are, make the distinction; they decide in favor of what is holy and against sin. They may, and they do, pursue the wrong, but they approve the right. Their consciences are on the side of virtue and purity. Thus we are made; and God, being our maker, it is reasonable to conclude that He approves of holiness, and is Himself pure.

But further; God hath in our constitutions as well as consciences placed checks in the courses of vice, and helps in the way of holiness. Courses of vice are attended with poverty, disease, pain and premature death. God's character, as the enemy of sin, is plain in the face and frame of the intemperate and licentious; they are beacons to turn the steps of others from sin to holiness. They say, or rather God says by them, to all who would thus pollute themselves, "Why will ye die?" So, too, other vices are discouraged in the constitution of things; and hence God, the author of such a constitution, is the enemy of vice. And He is also

the *friend of holiness*, for a virtuous life has its reward in the nature of things—peace of mind, health of body, competence and long life. This operation of nature's laws harmonises with God's moral law and our moral sense, and all unitedly testify that God is a holy being.

5. The holiness of God is rendered manifest in the work of redemption.

Christ was and is a holy being. *In his life* He is our pattern. *In his teachings* He encouraged us to walk in his steps. *In his death* God's hatred of sin is seen in a strong and impressive light. It was plain to Heaven, earth and hell, that He abhorred sin, when in order to forgive sinners He made such a sacrifice. He thus showed his regard to his law, which is holy, and the law is the likeness of himself. Hence, in the death of Jesus, that God might be just and justify sinners, we have the strongest possible evidence that God is holy, and that sin is, indeed, the abominable thing which his soul hateth.

The immediate design of Christ's death was to make an atonement—but not that alone. Another design, and one without which his death would be of no avail in saving us—was our sanctification, or restoration to a holy state. He gave himself for us not only that He might honor the law we had violated, but “He gave himself for us that He might redeem us *from all iniquity*, and *purify* unto himself a peculiar people, *zealous of good works*.” In consequence of his death a new scheme begins to be executed; a new intercourse is opened between Heaven and earth; new means are employed; a new agent commences his operations on the soul. The Holy Ghost renews our nature. Old things pass away, and all things become new. What is the aim of those convictions of sin which the Holy Spirit awakens in the conscience? what the design of the spiritual light which shines into the mind? and of his mysterious influence on the thoughts, volitions and feelings; of the comfort with which He refreshes the soul; of his counsels, admonitions and reproofs; of his excitements to prayer, vigilance and activity; what is the aim of these varied operations, but to produce a gradual assimilation to our Maker; to refine us from moral pollution, that we may finally appear before Him without spot or blemish. All the holiness which is

found in this degenerate world proceeds from his inspiration. He will not cease to exert his power till his work is finished; and then man will be fair as in Paradise, bright as the angels, and glorious even in the eyes of God Himself. Redemption will terminate in the everlasting triumph of holiness. The Son of Man shall send forth his angels, and they shall gather out of his Kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father.

6. It is a proof of the holiness of God that He has made holiness of heart an indispensable qualification for eternal happiness.

This is asserted in the text, "Without holiness no man shall see the Lord." Christ said, "Blessed are the pure in heart, for they shall see God;" implying that the impure shall not see him. Those under the influence of a Christian hope are said to purify themselves even as Christ is pure. There shall in no wise enter into Heaven any thing that defileth, neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb's book of life. Blessed are they that do his commandments, or are holy—that they may have a right to the tree of life, and may enter in through the gate into the city. For without are dogs and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

Hence, you perceive, that the company who enter Heaven are a select company, prepared for that world by becoming holy in this; and the fact that such purity is required in order to belong to that Kingdom, is evidence that the Lord Himself, the great King, is a holy God. That he is so, has been made also to appear from the direct assertion of the Scriptures; from the laws he has given men; from the entire tendency of the Bible in all its parts; from the moral sense of men, which approves of holiness—in the natural constitution of things, by which present pain and loss attend sin, and rewards attend virtue; from the work of redemption, also, is seen God's holiness; as also in the fact that no one can dwell with Him who is impure. From all this evidence,

we can have no doubt but that God is holy, and that that is the reason why no man without holiness shall see the Lord. How can two walk together, or dwell together, except they be agreed?

Presuming you to be satisfied that the sentiment of the text is sustained, namely, Holiness is an indispensable qualification for Heaven, I proceed to make a few INFERENCES.

1. If holiness is an indispensable qualification for Heaven, *all hopes of Heaven, aside from personal holiness, are vain and deceitful hopes.*

Some rely on the death of Christ as in itself securing salvation for all, but that is a mistake. The design of his death was to open a way to men to acquire holiness. Those are benefited by it who make that acquisition; those who do not, are not saved because he died; but they die themselves under increased guilt. The men, to whom talents were entrusted by their master, were not blessed unless they improved them. Those who turned them to good account were rewarded; the one who misimproved his talent was cast into outer darkness. It were better for him that he had not received it. The dying of Christ does not of itself save sinners. So far from it, many are in a condition more deplorable than if he had not died. Judas is, who betrayed Him. Others may be, of those who unjustly condemned and slew Him. The blood which flowed on Calvary did not purify those who said, "His blood be on us, and on our children." His death was to them a curse, for they were, in consequence of it, more sinful—not more holy. So of all who are acquainted with his death, but are destitute of holiness. They shall not see the Lord. It were better for them—for you, my hearers, not to have known the way of life, than having known it, to live and die in sin.

Again; some trust in their good works: they mean to do about right; to pay their debts, and wrong no one. But there is no holiness in wronging no one, or in doing what is called about right. Animals may wrong no one, but they are not on that account holy. Inanimate matter, a rock or a tree, may not wrong you, but it would not on that account be holy. Besides, the man, who is not holy, does not do about right; he wrongs himself and his God, and his fellow-beings. All his works possess the character of himself,

as streams inherit the qualities of the fountain—or fruit that of the tree. If a man is not holy, his doings are not holy; and the more he does, the more he is undone.

Further; our friends die. We would fain hope they are with the Lord. What evidence have we? Do you say of one, "He was a kind man, a good neighbor, and honest in his dealings." But kindness to one's friends is not holiness, and neighborly conduct is not necessarily holiness; nor is honesty in business, holiness. Do you say of another, that he was not profane; he did not break the Sabbath; he was not intemperate. Nor are the beasts of the field any of these, and yet they are not holy. The abstaining from outward sins is not the same thing with a holy heart. Do you say, such an one read the Bible, attended church, contributed to the institutions of religion? Well, admit that he did; will he see the Lord in peace? That depends on the question, whether he was a holy man, not whether he read the Bible, for an unholy man may do that; not whether he attended church, and aided in sustaining religious institutions, for an unholy man may do these? Oh! what delusive hopes are entertained for ourselves and others. A wife, whose husband was an infidel, found after his death a hymn-book in his coat pocket, and hence she hoped, from that circumstance, that he might have had serious thoughts, and was saved. But a coat with a hymn-book in it is a very different thing, as a foundation of hope for an immortal soul's well-being, from that holiness in the heart, without which no man shall see the Lord. And yet that widow had as much reason to think her husband was saved, as many others who indulge the same idea concerning the dead. The solemn truth is, that all are lost forever, who live and die without holiness! It matters not, how amiable they are, nor that they or their friends hope they are pious, that they pray, that they are members of the church, or that they preach the Gospel;—these are well, and important as a means to an end;—but the final, eternal decision of each one's case depends on his being, or not being, holy, for holiness is an indispensable qualification for Heaven; and without it, it is to ruin our souls to indulge the hope of Heaven. You, my hearers, will die; you will wish to have hope in your death: lay a sure foundation for it by a holy life.

2. If holiness is an indispensable qualification for Heaven, then we need not marvel at that saying of Christ, "*Ye must be born again.*" For the renewing of the mind by the spirit is a transformation into the image of God in righteousness and true holiness. The natural heart must be changed from hatred of God to the love of God; its selfishness exchanged for benevolence; the love of sin be superseded by the love and cultivation of holiness. Old things must pass away, and all things must become new. Marvel not, my hearers, that Christ said, "*Ye must be born again, or not see the kingdom of God.*" Unless you are, you will not be holy; and if not holy, you will be lost: *for without holiness no man shall see the Lord.*

3. Since holiness is necessary in order to everlasting happiness, *it is of unspeakable importance that the Gospel be preached to the heathen nations.*

It has been supposed that the heathen will be saved, though the Gospel be not preached to them; that the death of Christ shall avail for them, though they do not hear of it; and, inasmuch as we do not proclaim to them the Gospel, God will not punish them for our neglect. It is true, they shall not be punished for our sins; and the thought is painful in a high degree, that so many generations, so many millions, should fail to be saved. But without holiness no man, not even the heathen, shall see the Lord. But the heathen are not holy. Their heathenism consists in their extreme destitution of holiness—in their impunity. Should you reside among them, and become better acquainted with their characters, it would deepen your impression that they are unholy beings. This feature in their character would be found to surpass all your present conceptions of it. And with the Word of God as your guide in judging of their eternal destiny, the text, "*Without holiness no man shall see the Lord,*" would force on you the conviction, however unwelcome or painful it might be, that they must perish remaining in their present state; and that the Gospel, by which they might be changed from sin to holiness, must be preached to them, in order that they may be saved. Hence, a vast responsibility rests upon us, who have the Gospel, to impart it to the needy. We are urged to it by the command of Christ. We are pressed to it by the love of our neighbor. It is demanded

by the precept requiring us "to do to others as we would that they should do to us. Were we in their place, they in ours, we should need from them the Gospel. We are in the place of watchmen to their souls: and, neglecting them as we do, their blood will be required at our hand. Oh, how freely we should contribute of our property; how earnestly we should pray; how ready we should be to go and publish the Gospel of Christ in all lands, that they may be saved. Why should the churches sleep, age after age, while thousands of the heathen perish every day; for the heathen are unholy, and *without holiness no man shall see the Lord*.

4. Since holiness is indispensable to the salvation of our souls, *we should be diligent in the use of the means and opportunities to acquire it*.

God hath interested himself greatly in our behalf: he has consulted our good: he has expended Heaven's treasure for our help. Christ's blood was shed, that we might be purified. The Holy Ghost dwells in men, that they may be sanctified. The Scriptures are given, that we may cleanse our way by taking heed to it according to God's word. The ordinances of the Supper and Baptism, and the rest of the holy Sabbath, are appointed to promote our purity; angels minister to us, that we may be holy; and we are cast into the furnace of affliction, that we may be refined; we are chastened, that we may be partakers of God's holiness—that indispensable qualification for Heaven.

Well, my hearers, can we go on in sin? Shall we slight proffered aid? Shall we neglect the day of grace? Shall we live in our pollution, and die in our guilt? God forbid. No, friends, no. We will interest ourselves in this matter; we will employ the means appointed by God for our sanctification; we will devoutly pray for the Spirit, and cherish his influences; we will read, ponder the Holy Word; we will deny ourselves all ungodliness; we will crucify our sins, and cast away our iniquities; we will perfect holiness in the fear of God and in God's strength. All this we must do; we can by no means afford to do less; for not one of us can afford to be lost.

Friends of Jesus, be holy and unblameable;—light should emanate from you. Let your consecration to God be entire. Be ye holy, for the Lord your God is holy. Regard not

iniquity in your heart, and your prayers shall be heard. It is your sins which hide God's face from you. Light shall shine, salvation come, when you follow peace with all men and holiness without, without which no man shall see the Lord.

5. We see in this subject why men, dying in their sins, are excluded from Heaven.

It is not that there are not many mansions in Heaven—it is not that men or angels prevent their entrance—it is not that the election or reprobation of God bars the door against them—it is not that means, many and great, are not employed to introduce them into the presence of the Lord, but it is because they are unholy that they do not enter in. They would not, they could not, be happy there, as holiness is painful to sinners. The unholy are, in the eternal state, *unholy still*—and hence, they never see the Lord: their banishment is endless—they go away into everlasting punishment. They continue to sin, and they reap the wages of sin, which is death. And why is all this? It is because men sin; they destroy themselves; they shut themselves out of Heaven by their destitution of holiness, for without holiness no man shall see the Lord.

“Be this our one great business here,
With holy trembling, holy fear,
To make our calling sure!
Thine utmost counsel to fulfill,
And suffer all thy righteous will,
And to the end endure!”

THE LORD'S TIME TO WORK.

PSALM cxix., 126.

"It is time for thee, Lord, to work, for they have made void thy law."

"THE long-suffering of God is wonderful, because it indicates the putting constraint on his own attributes; it is omnipotence exerted over the Omnipotent himself." We are all debtors to the Divine forbearance. Those of this assembly who are, as they hope, walking in the way to Heaven, where would you this day have been, had not the Lord borne long with you and blessed you, notwithstanding your perversity? And those who are yet "strangers from the covenant of promise," to what is it owing but to the patience of God, that you have not been cut down as cumberers of the ground—that you still stand within the possibility of forgiveness and acceptance? And, while we are thankful that God is slow to anger, we must take heed to ourselves that we allow not his patience to be our destruction; for there is danger lest we presume on it and continue to sin, forgetting that his forbearance will end, and that punishment, if it be slow, is nevertheless sure. We must take heed to ourselves at this point; for it seems likely that some, yes, many sin, because the punishment is delayed, who would forbear if it were immediately inflicted; so that, "because sentence against an evil work is not speedily executed, the hearts of the sons of men are fully set in them to do evil." We cannot wish that God would change his course, and cut us off at a stroke

when we offend ; for then, O Lord, who could stand ? But we do wish that all may improve their space for repentance, *in repenting*, and not in heaping up transgression.

When men make void God's law, it is time for Him to work. This is the language of the text ; and it may be regarded as a prayer, that God would revive his work in a time of general declension, and accomplish it because it is such a time ; or it may mean that He works by executing judgment, inflicting punishment on men when the limit is reached in their guilty course beyond which his forbearance does not extend ; or it may mean, that God often appears in mercy at a time when to human view there is least hope. In a word, then—*some manifestation of God's regard for his law is to be expected, when that law is made void.* That law is made void, by being rejected, (as it is by those who deny that God has spoken to men ; by being perverted or obscured, through false interpretations ; by being overborne or displaced by traditions, as it was by the Jews, and is by the Papists, and by Protestants, too, who allow their supposed interests or the laws of fashion and honor to be paramount to a "*thus saith the Lord ;*" and it is, in short, made void by being disobeyed, under whatever temptation, or by whatever pretence. When it is of no account, when it is allowed to possess no supervision and control, it is a time to expect that God will interpose. We expect it, because it has been thus in the Lord's past dispensations. In what method He will display his power, we may not be able to determine. It may be in judgment, as in the early history of our race, when men had corrupted their way, and made void the Divine law, and the flood came and took them all away, and a desolated and depopulated world was itself a monument to the truth, "*It is time, Lord, for thee to work, when men make void thy law ;*" or as the overthrow of the four cities in the south of Palestine, when they were fearfully destroyed by fire and sunk in a dead sea, which remains till this day not only a memorial of their sin, but a monument to the truth of that declaration, "*It is time for thee, Lord, to work, when men make void thy law.*" And as in the destruction of the Canaanites, when the cup of their iniquity was full, Providence sparing them hundreds of years, while that cup was filling up to the brim ; and as in the Jewish nation, to whom

the Canaanites gave place, becoming, in their turn and time, subject to Heaven's vindictive visitation in the famines and wars which desolated them, and dispersed the survivors in all lands, pulling and treading them down, and making every wandering Jew, even to this day, a living monument on which is inscribed that verse, written by their king, David, in the day of Jerusalem's glory, "It is time for thee, Lord, to work, when they have made void thy law."

The nations of the earth, however great in numbers and powerful in arms, however accomplished in the arts and sciences, and skilful in mechanics and agriculture, have been smitten by the rod of the Almighty Ruler, for making void his law—some fading away by a slow and deceitful consumption, and others by a sudden blow dashed in pieces like a potter's vessel. Setting at naught God's counsels, nations as well as individuals perish; and because they despise his counsel, God laughs at their calamity, and mocks when their fear cometh. And from his hand the indignation comes, whether it be in a flood of waters, as in Noah's time, or in a flood of flame, as at Gomorrah, London, and Moscow; or in a flood of human beings, sweeping all before them, as the Goths and Vandals in Europe, the armies of Alexander and Napoleon, the British in India, or Cortez and Taylor in Mexico. The swarms of soldiers which sack cities, blight vegetation, and destroy human life, are "*the scourge of God*," as well as the locusts which eat every green thing, and as the famine, pestilence and earthquake, which eat up men. The idea we know is cherished, that nations have their youth, manhood, old age, and death, by the allotment of nature; but as it is better to say that individuals die because they have sinned, so it is better to affirm that nations expire because they make void God's law. But while they live and flourish, they are often corrected for their disregard of the Divine will. Judgments are abroad among them, that they may learn righteousness. The rod is laid upon other nations. Rumors of wars come on every breeze. The ships are burdened with the inhabitants of the old countries, who flee to America as a city of refuge from those manslayers—the papacy, the sword, the famine and pestilence. God is dealing with Europe. It is time for Him to work there; for they as well as we have made void his law. They desecrate

his Sabbath ; they oppress the poor and the hireling in his wages ; they frame iniquity by law ; they are idolaters at the altars of Rome ; and the blood of the martyrs cries to Heaven from the ground. What the end will be, we wait to learn. One of two things will come upon them—repentance or ruin ; but the time of the end is known only to God, whose forbearance and long-suffering wait for their reformation, or till the cup of their iniquity is full, that his hand may take hold on vengeance. Vengeance is one way in which God works ; but it is not his usual one. The showers of mercy fall constantly, and become an ocean, while the angry and desolating storms are few ; and He seems forced by our sins to send them, rather than by the promptings of his nature ; and we find his reluctance to it thus expressed by his prophet : “ The Lord shall rise up as in Mount Perazim, He shall be wroth as in the Valley of Gibeon, that He may do his work, his strange work, and bring to pass his act, his strange act.”

“ In this you observe,” as one has well remarked, “ the work of wrath is a strange work, and the act of punishment a strange act. God strikes, but the striking might almost be declared foreign to his nature ; it is necessary to the vindication of his attributes, but can hardly be said to be congenial with them. There is much in this to encourage the penitent, but not the presumptuous. God may be loth to punish, but nevertheless He will punish ; and I am only impressed with a greater sense of the tremendousness of Divine wrath, when I find that bringing it into act is an effort even to the Omnipotent. How weighty must that be which God himself has difficulty in raising !”

But we pass on to consider, how, when it is time, (the law being broken,) He sometimes works in mercy. For, when our first parents sinned, and in their fall ruined themselves and the race, it was the work of God to promise and provide a Savior in the subsequent death and mediation of his Son. When the people of the first sixteen centuries were swept away, He interposed, made Noah righteous, saved him in the ark, and peopled the earth anew from a religious parentage. And when these degenerated, He interposed again, and constituted Abraham a faithful father, and founder of a church and nation, to whom his laws were given, and

another experiment of grace proceeded, in which all the families of the earth were to be blessed. And when this nation sinned, though He visited their offences with the rod, and their iniquity with stripes, He sent among them, in the time and the hour of need, a Moses, Samuel, and David, judges, prophets, and priests; He sent also his Spirit, and revived religion in the reign of Asa, Josiah, and Ezra; and at length, after a preparation of four thousand years, the better dispensation came in the advent of Immanuel. It was time for God to work, to magnify his law, and establish it in the example, precepts and sacrifice of Jesus Christ. And when the Son of the Highest rose and went up to his heavenly throne, the Lord the Spirit came down, wrought wonders at Pentecost, and by the subsequent preaching of the Apostles, so that Christianity ran and was glorified in the triumphs it achieved over Jews and Gentiles, and in the establishment of churches in all the then known world. But in spite of all that, such is the obliquity of mankind, the law continued to be made void, the churches degenerated, and God worked again by the reformers Wickliff, Luther, Whitfield, Wesley, and a host of worthies, among whom were our ancestors, who, from love to God's law, came and settled this country.

Thus, you perceive, by a few instances which most readily occur to my recollection, among many others, God has mercifully interposed, at times of peril, to our race and to the Church of Christ, and has wrought for their deliverance with a strong hand and an outstretched arm.

In the further consideration of this subject, we beg to be informed, who, in a time of religious declension, will work, if God does not? The ministers at the altar cannot; they have prophesied, but there is no life. They have preached again and again, but men are not converted. They seem to labor in vain. They call on Christians to awake, but they sleep still; they call on their own souls, and there is no voice nor any that answers. They call on sinners—"Hear ye the word of the Lord; look to Christ and live;" but they do not hear; they do not look and live. The minister cannot do it; he has tried and failed; renewed his efforts and failed again, and has become discouraged; he cannot tell what to do next; he has no wisdom nor strength. He cannot do it. Neither

can the officers of the Church—they have endeavored to and failed; and tried again, and they failed a second time, and seven times; they have lost their zeal; they cannot promise that any reformation will be produced by their efforts. And the members of the Church are lukewarm; they have been preached to, and prayed with, visited and exhorted, but they are neither cold nor hot; they do not convert nor strengthen the brethren; and the impenitent in their families continue to live without hope, and without God in the world. No, it is not the power of man which can work a reformation in this or any other place.

Revivals of pure religion are of God. They sometimes come unexpectedly, when none are looking for them; in the time of discouragement and darkness, the light shined forth suddenly, and God was found of those that sought Him not. He did it for his own name's sake; it was time for Him to work, for they made void his law. But when means are used, when prayers are offered, and Christians are faithful, the renewing of the soul is then the work of God. Nothing less than the mighty power of the Omnipotent can do it. It is a new creation—a creation greater than the making of worlds, for worlds have no objections to being made; they come into existence when God says, "*Let them be.*" But the soul of man does not thus obey God's voice; He commands you to be renewed, and you are not, because you resist; He speaks in vain to you—with the same voice or mandate of his, which makes the sun move—you do not move. More power is yet necessary. Hence, till we can make worlds and kindle suns, and send them through the skies, and have power left over and above all that, we shall convert no soul, for souls are created anew by the exceeding greatness of the power of the Almighty. It is the most difficult work known to us in the universe; and if there is one soul in this assembly to be saved to-day, it is time for God to work, for it is a work which Omnipotence alone can accomplish. Some ascribe to sympathy the changes of character which occur in revivals of religion; and, that sympathy has an appropriate place in assemblies, where sinners are convicted and converted, there is no doubt; but sympathy alone does not renew sinners into saints, any more than sympathy with a distressed breast, or a man in bonds would

make you a brute or a slave. Sympathy did not convert Paul on his way to Damascus; he had no sympathy with Christians—it was all on the other side; and sympathy will change no heart of enmity against God into love.


And not only does the Almighty perform the work, He chooses the time and the agents. And, in this way, the pride of man is abused as it ought to be, and the Lord alone exalted in that day. God works that the tide of iniquity may be arrested; for when it comes in like a flood, no one else can lift up a standard against it. He works that his dishonored law may be vindicated by those who are made to love it more than gold. He works, that they who hate that law may know that it is good, and be self-condemned and without excuse if they break it; God works that the Church may be enlarged by every one of those whom, from eternity, He hath given to his Son as the reward of his death, that they may be sanctified and brought home to glory, a great multitude which no man can number to praise God and the Lamb in the alleluias of Heaven. If, now, you ask me, Why does not the Lord work all the time—restrain men from making void his law—destroy the Devil and his angels—rebuild, by his irresistible energy, the ruins of all the souls on earth—and why, especially, He does not convert you this day?—I can only say, He has not informed me; but I can assure you, it is much more important, for each one present, to ask himself, “Why do I condemn God? Why do I break his laws? Why do I resist his spirit, so that my conversion is more difficult than a world’s creation? Why do I provoke the Omnipotent to exert his power on me in my destruction?” These questions, seriously ask yourselves, and solemnly answer them.

Permit me also to say further, a time of declension in religion is a time to try Christian character. The members of this Church wish to know if their hopes of Heaven are good. You may know, if your light shines now; if your love burns now; if you pray fervently now; if you are at the social meeting, and in your closets now, and keep the fire up on the family altar—there is hope for you; if not, you ought not to hope, for in such a time of darkness, your light would shine if you had any—you would exhibit your fidelity, if any fidelity remained to you, “faithful found among the

faithless." It is a time in which you may do valiantly for God, and signalize yourselves in the work of Christ; for human agency will be employed and rewarded in building Zion. Therefore, exert yourselves, be up and doing in this your day, enlarge your graces, secure the heavenly riches, and know the things which belong to your peace. Not one word can be said in favor of your lying still, because *it is time for God to work*; but much on that very account may be said why you should be stirring, for if you are Christians, you are workers together with God; if, then, you work not with Him, how can you be his?

Certainly, Christian friends, it becomes you to pray earnestly; to fast and to humble yourselves; to stir up each other's minds; to remove obstructions; to prepare the way of the Lord, for you see around you the signs of his coming. See it? Yes. Where? On every hand. In your hearts you see it, for the law is broken there. In your families you see it, for the law of God is made void there. In your streets you see it, in the man and the boy who profane the name of their maker; in the men and women, who travel, work, or seek amusement on the Sabbath; in those who mingle strong drink, and put the bottle to their neighbors' mouths; in the children who dishonor their father and mother; in those who defraud; in those who covet; in the impure; in the prayerless; in the impenitent—in all these you see that it is time for you to work; for in all these you see it is time for God to work—for "*it is time for thee, Lord, to work, for they have made void thy law.*"

We repeat it, make yourselves ready, for we see the sign of the coming of the Lord, not so much just now in the heavens as we see it on the earth; not so much here and there on the earth as in this house, in the broken law of God, in this pulpit, in these pews, in all these hearts, where, through disloyalty to Heaven's throne, the solemn meeting is iniquity. Here are the eyes which do not daily read the Bible, and here are the feet that do not enter the closet, and here are the knees that do not bend in prayer, and here are the tongues that do not bless the Lord, and here are the hearts that hate him! The Lord will work; it is time for Him to do it—the evidence of this is all around you, in the broken, holy law. Gather up the fragments that nothing



be lost—take them home with you, and bind them as frontlets on your eyes—and place them on the posts of your door, that they may keep you admonished as you go out and come in, lie down and rise up—that the Lord is about to work; for the time has come, and we know it—we see it—we feel it—in the law kept? No, in the law made void! But will God come to *bless us*, because we have transgressed against Him? I have not said what He would come to do; I have no new revelation of his will. This only do we know, his law is made void among us, and, therefore, it is time for Him to work. What work He will accomplish we wait reverently to see. He may come into this sanctuary, and remove the candlestick out of its place. He may lay his hand on the pillars of this Church and bear them away; He may derange some of your minds, or send death in at your windows to remove your idols to the grave. His hand in which He has kept you hitherto, and lifted you to Heaven's door,—because you will not enter in,—may be turned over, and you will fall into hell, for the time of the end of his forbearance may have come. Or the work which He will do may be found in multiplying your mercies and your means of grace, that the propriety of cutting you down may be apparent to all, the last possible effort having been made for your good, and you still fruitless. He may throw into your lap more wealth—more sermons into your ear—and opportunities for eternal gain be set before you in open doors, that you may make up rapidly your last account—fill the columns, and foot the total sum of your iniquity, and make the draft ready for payment on the Bank of "*Wrath to come.*"

Oh, we know not how God will work among us, and we thank Him for the veil which hides his hand, and allows us to hope that mercy will triumph over judgment; that He will come and save us; for He has done no less for many as vile as we are; and He can, and perhaps He may, be merciful to us. Who can tell? We cannot—we only know, it is time for thee, Lord, to work, for we have made void thy holy law. God be merciful unto us, and cause thy face to shine, that thy way may be known on the earth, and thy saving health among all nations.

GIVING ACCOUNT TO GOD.

ROMANS XIV., 12.

"So, then, every one of us shall give account of himself to God."

IN the chapter containing the text, the apostle labors to correct a common propensity in all—namely, to complain one of another. The Roman Christians saw motes in the eyes of others, without sufficiently considering whether there were not a beam in their own. It is well to contend earnestly for the faith once delivered to the saints, but it is not well to contend about trifles, such as eating herbs or meat, or in observing days and seasons, or in belonging to one nation or name rather than to another. It is of high moment that each individual should be fully persuaded in his own mind of what God would have *him to do*; and then, without ostentation, do it, *heartily to the Lord*, whether others do so or not—whether others approve or condemn; and, for the obvious reason, that it is comparatively a light matter to be judged by man, and a serious matter to give account unto God. While, then, each should enjoy his own opinion, and turn neither to the right hand nor to the left, in the discharge of his duty, he will find it no part of his duty to condemn those who may not be able to see as he does; no part of his duty, for things not essential, to set at nought and judge his brethren, because both he and they are equally answerable to the Judge of all.

The sum of it then is, let each prepare himself for his last account; let him not judge others any more, but see to it

rather that he puts no stumbling-block, or occasion to fall, in his brother's way, and thus destroy a soul for whom Christ died. It is better even to deny's one's self a lawful indulgence by which another, who is weak in the faith, may be injured; and Paul's declaration, that "If meat cause my brother to offend, I will eat no flesh while the world standeth," is an evidence of a magnanimous, Christian heart.

Let us hold fast the truth, as it is in Jesus; and let us commend it to the consciences of all by a Christ-like temper, that both we and they may be prepared to give account, each one of himself, to God.

In turning, now, our attention more directly to the text, the point which claims our regard first, is—

1. The *universality* of the investigation which is to take place at the last judgment. *Each one* shall give account.

In earthly courts it is comparatively a small portion who are personally interested. When an important case is pending, a crowd are drawn together; their sympathies are awakened, they listen to the evidence, the pleas, and the decision of the court; but whether the accused be condemned or acquitted, is a point which does not affect their reputation, or happiness, or future prospects. But all, of every generation, will be at the judgment; none merely to look on: none merely to hear the trial of his neighbor. Among that assembly, the inquiry will not be, "Where is the prisoner, and what is his name?" The eye of the multitude will not be directed to one or two individuals, whose conduct is to be scrutinized, and awarded with punishment or justification. To the question, "Who is the prisoner at the bar?" the answer from each one of the countless throng must be, "*Lord, it is I.*" When all eyes are directed to the prisoner, each will be found looking at himself; and when the prisoners are requested to look on the Judge, then every human eye will be fixed on Him. Kings, whose will was the law of their subjects; judges, counsellors and jurors, who are occupied in hearing and deciding causes, and on whose sentence life and death are suspended, will themselves be standing for trial on the common level at the tribunal of the King of kings, and Lord of lords, and Judge of judges. Ministers and their congregations, missionaries and the heathen, with whom they dwell, and mariners of all oceans and ages will

be there. "For I saw," says the apostle John, "the small and the great stand before God, and they were judged, every man according to his works." We, my hearers, shall be there, *each one* to give account.

II. In the second place, it will be a *personal account*. So, then, each one shall give account of *himself*.

This is a point worthy of special attention. For it would seem, in looking at mankind, that they were expecting to give, every one an account to God of his neighbor; to secure their own acquittal by turning, if we may so say, *state's evidence*, disclosing the guilt of others. For do they not watch for the failings of each other, and hear, with a welcome, the faults of each other, and speak of them by the way, and in the house? Are they not written, printed, circulated in various ways, and always magnifying as they go. If one would learn the history of this family, let him call on that family, and he shall be informed gratuitously. So with an individual of any note, and worth: men abound who know next to nothing of him, pretending to an intimate acquaintance with his private life, his frailties, foibles, wordliness, and hypocrisy;—in short, with evidence enough against him to satisfy any one that he is no better than he should be. The apostle James says, "the tongue is an unruly and untameable member, setting on fire the course of nature, and itself set on fire of hell;"—that is to say, the abuse of speech in backbiting, scandal, &c., is so great, so mischievous, as to indicate in some way a connection with the infernal regions. An evil spirit: it troubled the Christians at Rome, and Paul labored to allay it by placing before them the judgment throne, where every one of us shall give account of himself to God. He exhorts them not to judge one another any more, but each to hold *himself* ready to answer for *his own conduct* at that bar which would decide his eternal state.

III. In the third place, it will be a *TRUE account*.

Persons are not trusted to tell their own story in our courts; and the more one is personally interested, the more is he supposed to be disqualified to give in evidence. This results from the fact, that the testimony is given to *men* who are liable to be *deceived*, the *power* of deception tempting those who are interested to employ it. But no such infirmity embarrasses the court of Heaven. God, the judge, sees

men's *hearts*. He knows their lives. All will feel that their characters are opened and naked to Him with whom they have to do, so as to preclude all possibility of deception. No temptation to be false will exist, because the temptation to be false here arises from ignorance. Men are not too intelligent to be deceived. There is no darkness with God : and falsehood, being among the sins for which men are condemned, would not be offered by one whose only desire is to be acquitted.

The account will be *true*. The witnesses in human courts are sworn to tell the truth, the whole truth, and nothing but the truth ;—yet, from imperfect knowledge, forgetfulness, bias of self-interest, or from ensnaring questions, they are apt to swerve from their integrity. But at the last judgment, the recollection will probably be keen, and no obstructions thrown in the way by 'bewildering questions; and, as has been remarked, from the transparency of every man's soul in the eye of God, he will feel that his salvation cannot be promoted by falsehood. Therefore, the account which each gives, though it be of himself, shall be a *true* account. And can we tell all?—the whole truth? We must; for,

IV. In the fourth place, it will be a *full* account.

At human tribunals, the point investigated is some one act of a man's life; as, Did he steal a certain article of property? Did he forge the writing? Did he strike with an intent to kill? But at the judgment of the great day the account commences with the first moral act of every mortal, and follows through his life, till its termination by death. The indictment embraces every *work*, whether performed in public or private, in the day or in the night; for God shall render to every man according as his *works* shall be. The indictment embraces every *word* spoken in seriousness or levity, anger or kindness, truth or falsehood. "For," says Jesus, the Judge, "by thy *words* shalt thou be justified, and by thy words shalt thou be condemned." "For every idle word that men shall speak, they shall give account thereof in the day of judgment." The indictment embraces every *thought* and *intent* of the heart. For out of the abundance of the heart the mouth speaketh, and the members of the body act. And it may be true that the chief guilt, as well as goodness of individuals, consist in the emotions of the soul,

which never found utterance by the tongue, nor exhibition in the conduct. The law of the Lord is exceeding broad—God, the Author, Expounder and Executor, has assured us, that he *who loves the world* is an *idolater*; that he *who covets* is a *thief*; that the *lustful desire* is *adultery*; and anger without a cause, is *murder*. Envy, pride, deceit, malignity, with all the family of bad passions, are in the heart; the heart is the moral character, the *man*; for as a man thinketh in his heart, so is he. We should judge men by their hearts, if we could only see them. God can see them, hence it is written, Every secret thing, (every thought) shall be brought into judgment, whether it be good or whether it be evil. Oh! how great that account!

V. In the fifth place, it will be a FINAL account.

When one is tried and condemned at an earthly court, he may, if dissatisfied with the verdict, appeal to a higher. Or, if the sentence be not death, he may suffer its execution, and afterward retrieve his circumstances and character by a reformed, virtuous life. But from the decisions of the great day there is no appeal, no arrest of judgment—no higher tribunal. The decision is just, and need not be reversed. The Scriptures do not favor an opinion that there will be, after suffering a season, a new trial of the prisoners, with a chance of salvation. If condemned once, it is once for all; there is no new day of grace. After sentence is pronounced on the righteous, they go into life eternal; and the sentence on the wicked is, to depart into everlasting punishment. The filthy are filthy still: they pass not to Heaven, on account of the great gulph between.

I have now, my hearers, presented to your consideration the fact, that every individual of the human family will give account in the day of judgment. This account will be a *personal* one, relating to *himself* and not to his *neighbor*. It will be a *true* account, for all temptation to deception will be removed, from the fact, that the judge is omniscient, and cannot be deceived.

It will be a *full* account, taking cognizance of every work, word, and thought, as these constitute the character of accountable beings; and the account is a *final* one to every soul, and followed by an unchanging state of joy or woe.

In conclusion, let us inquire after our preparation for that

trial: our prospects for eternity. Take, then, a retrospect of your lives. Write in a book the instances of obedience and failure to the law of God. Look at one day. It is our duty to enter into our closet, at least morning and evening, and pray; and to maintain in our ordinary business that spirit by which the injunction may be complied with, pray without ceasing. If we fail here—if we live a day without prayer—we are indicted as transgressors. How shall we answer? We had time: might have had opportunity; prayer is a privilege: why live in the neglect of it one day? and, having done so, how escape the condemnation of the soul that sinneth? How, then, for every day of a year, and all the years of a life? Again, we are to eat and drink to God's glory. If, then, we receive our food without such a reference, if we forget Him, and are not thankful, we are transgressors. We are disobedient to a law of love, whose penalty is death. How many times ten thousand the indictments accumulated during our lives for the unworthy reception of our daily bread! Since the ploughing of the wicked is sin, and their sacrifices are an abomination, the time would fail to specify the amount of sin which attaches itself daily to the business of an impenitent man. He who neglects repentance, sins every moment of that neglect; and he who delays to exercise faith in Jesus, sins every moment of that delay. He who postpones to love his neighbor as himself, sins every moment of that postponement. He who loves not his enemies, sins every moment;—in short, he who fails in the perfection and holiness, which the law requires, is condemned for every failure. We have as yet mentioned only sins of omission—sins little known and regarded by men. Add to these, pride, envy, jealousy, hatred, revenge, covetousness, fraud, equivocation, falsehood, slander, intemperance, lewdness, and the whole catalogue of actual sins, of which we have been more or less guilty, and say, "How shall we give account of ourselves to God? Look, too, at the Sabbaths we may have profaned; the counsel and the sermons despised; the Bible disregarded; the spirit of grace spurned; the blood of the everlasting covenant trodden under foot; and say, What account shall we give unto God? Every mouth shall be stopped, and all the world become guilty before Him. We should shrink from the exposure of our feelings, our

thoughts, words, and works, for one day, before an assembly here on the earth; we should be ashamed; and could give no worthy excuse, and our reputation would be lost. How, then, in an assembly of all nations, and all orders, God, angels, and men, shall we stand, when the history of a whole life is laid open—every secret thing in the history of a life—concerning each day of which it may be said, “Our iniquities are numberless, and our sins are infinite.”

The patience, and forbearance, and mercy of God, will be illustrated and magnified on the day, when the secrets of all hearts shall be revealed. It will be seen how He endured with beings so vile; how He gave his Son to bleed for beings so guilty; how He sanctified and saved beings so immensely ruined. How clear it will be that the impenitent have destroyed themselves by an immeasurable guilt, committed in the face of infinite compassion; and how much occasion the holy have to say, Alleluia! the Lord God omnipotent reigneth, while the smoke of the pit ascendeth up for ever. While we rejoice in view of the day of the Lord, when his ways shall be vindicated, we may well tremble for the decision which awaits us on giving, every one of us, an account unto God.

It would be of no avail to contemplate an approaching calamity, for which our foreknowledge could provide no relief; nor would we anticipate the issues of a judgment to come, if there was not from Heaven a ray of light by which to escape impending doom. We may flee to the stronghold, being yet prisoners of hope. If you were arraigned at an earthly tribunal, and your life were at stake, you would be alive to the chance of salvation. You would seek a renowned advocate to plead your cause; or you would endeavor to raise a sum for your ransom; or you might find another to suffer in your stead; or, if unjustly accused, you would say so, in the commanding language of innocence. But at the judgment of the great day no one will assert his innocence: all will plead guilty. But a ransom has been paid—the blood of Jesus shed on Calvary. He will be the advocate of those who desire it. If from the heart you say, “Lord Jesus, Friend of Sinners, have mercy on me: plead my cause at the great day of God: be thou a day’s man between me and my injured Sovereign, laying thine hand on us both, and so making

peace;" then he will regard your cry, and your soul shall live. But, in order to this, you must commit your soul to Him—possess his spirit—imitate his example; love his kingdom; have his image stamped on your heart;—then will He own your worthless name among his followers; and He will bid justice stay his hand, and not smite you, because his sword has been already bathed in Immanuel's blood. Christ might say, in pleading for us, "It was promised me that I should see of the travail of my soul, and be satisfied. These, on my right hand, have come to me, and they must not be cast out: they take shelter by my side, and they must be safe: they have sympathised with me in my sufferings; they must rejoice with me in my glory. They have entered into the chamber of my heart, and the indignation is past. Justice, thou hast no demands on these, return thy sword into its scabbard, and let it rest.

Friends, have we been to Jesus? Are our names on the list of those for whom He undertakes as advocate? Will He acknowledge you as his friend, and plead your cause in the great day? Will you not seek now, what you will need then—His help?

NAAMAN, THE SYRIAN.

LUKE IV., 27.

"And many lepers were in Israel, in the days of Elisha the prophet; and none of them was cleansed, saving Naaman, the Syrian."

A PART of the history of Naaman will be employed as the foundation of this discourse. It is found in the fifth chapter of the second Book of Kings. The persons concerned are, the two kings of Syria and Israel (Benhadad and Jehoram), Naaman (a Syrian captain), Elisha (a prophet in Israel), a little maid, and a retinue of servants. The scene is laid in Syria and Israel.

Naaman is the principal actor. His name occurs in the Old and New Testament, and is thereby rendered immortal; for the Scriptures will exist and be read more and more, till time shall end. He was a great man with his master, because, by his valor in arms, and perhaps, too, wisdom in counsel, Syria was delivered from the yoke of her foes. You know it is the habit of the Book of God to be upright as the palm-tree—to give honor to whom honor is due. While the record accords to the captain valor, greatness, and honor, it points us to the source whence he derived them. The Lord made him; the Lord employed him; the Lord rewarded him. "By him," says the historian, "the Lord had given deliverance unto Syria." As a preparation for so great a work, he was a man of might; for God employs instruments adapted to ends. As a reward for his work, he was esteemed

and honored by his king. There was, however, to his prosperity that regulator called adversity; which, like the fly-wheel in mechanics, checks one in a fortunate career from destroying himself by accelerated and unimpeded momentum. There were in his picture both the light and the shade; in his history, that small word *but*—that disjunctive conjunction, linking together the discordant members of a sentence; or like the apex of a hill, or the fulcrum of a lever, on the one side of which you go up, and on the other side you go down. Naaman was a man of might and of honor, *but*, he was a leper; and the leprosy in one side of the balance, is as ponderous as earth's brightest scenes in the other. Men without number would be glad to inherit the captain's honors, to sit in his high seat; but not one, not the humblest or most aspiring, could wish it, if he must, as a condition, inherit his disease—be in his skin. The circumstance, however, that he was thus afflicted, was the one which gave him a place in sacred history. It was the starting-point of his journey to Israel's prophet; it constituted him a subject for a display of the power and goodness of Israel's God; for, though there were many lepers at that time in Israel—the favored nation—to none of them was granted a miraculous cure. The blessing was conferred on a stranger—on an enemy, it would seem, from the fact that he had in his family a captive, whom his men had taken from the land of Israel.

A *little maid*, who waited on Naaman's wife. She was a lily among thorns—a transplanted rose, beautiful and fragrant, in a foreign garden. Her harp was not broken by the rough hand of captivity; nor was it hung on the willows. She could sing the Lord's song, the song of peace and goodwill to men, in a strange land. She was kind to those who had been unkind to her; she overcame evil with good. It gave her no pleasure that the captain whose soldiers had stolen her away from the land of the Hebrews, was thus deeply afflicted. She desired his relief. As she knew no country more blessed than her own, and no person there more renowned than Elisha, she recommended that he journey to that good land, and make the acquaintance of that remarkable man. And thus was she true to the injunction of the Lord to her nation, to seek the good of those

countries whither they were carried captive. She was a spirit of peace in a warrior's palace—a living leaf of mercy scattered among the Gentiles. Charity, seeking not its own, burned in her heart; and her tongue was moved by it to speak words kind as the oil on Aaron, and sweet as the morning dew. "Would to God, my lord were with the prophet that is in Samaria; for he would recover him of his leprosy."


All that a man hath will he give for his life. The trumpet of fame and the plaudits of the multitude are unheeded in the sick chamber; while the voice of a child proposing a remedy is listened to with delight. Drowning men seize on twigs for support. Men bewildered in the dark are thankful for a ray of light. The suggestion of the little maid was carried to King Benhadad. He listened to it, and resolved to profit by it. He wrote a letter to the king of Israel, supposing, of course, if there were in his kingdom health for disease, it would be the property of the crown—that the spirits of the prophets would be subject to the sceptre of royalty. So prone is unlimited power, in the hands of men, to place its seal on the possessions of others—to bind even the ocean with chains, fetters, and fences; and to set gates between Heaven and earth, by which to collect revenue from spiritual intercourse. Naaman is furnished with a letter of majesty. The letter was reinforced by ten talents of silver and six thousand pieces of gold, and ten changes of raiment. It will naturally occur to you, that for one exercise of the healing art, this was a liberal reward—a temptation not easily resisted by princes, as one of their wisest has said, "Money answereth all things." Nor did the leprous captain journey as an eastern devotee to the car of Jugger-naut or the river Ganges, walking on nails in his shoes, or measuring the distance by stretching his body over the whole of it. He travelled with chariot and horses, attended by a retinue of servants.

The King of Israel read the letter, and it took him by surprise. "What—send a man to me, to be cured of his leprosy! It is not so done in Israel. It exceeds even the royal prerogative—the divine right of kings! Am I a god, to kill and to make alive, that Benhadad doth send to me to recover a man of his leprosy! I understand it. He seeks a quarrel

against me. He asks a favor which it is impossible to grant ; and, if withheld, he will make it an occasion of war against me." Now, it argues ill to be in haste to suspect others of bad intentions, and to represent what is said in reference to others, as an injury designed for oneself. The King of Syria did not suppose that the King of Israel would, by his individual agency, cure Naaman ; but he supposed the realm must be under his control ; and that of him, as of Joseph in Egypt, it might be said : " Whatever was done, he was the doer of it." It had not occurred to Benhadad, that a man such as Elisha was represented to be, would not sit at Jehoram's right hand, and ride in the second chariot in the kingdom. He did not consider that a prophet hath no honor in his own country, and that little maidens often know more of Heaven's messengers than do the noble and mighty. He had yet to learn that *wicked-religious* rulers yoke but indifferently with holy prophets. He was not aware that he who was sent of God, calls no man master ; that he has no indulgences for sin in high places, more than in low ; and that Elisha, so far from fawning about the throne for a glance of the royal eye, would not condescend even to see the king, but by the interposition of another and better man. Previous to this, Jehoram had gone to Elisha, in company with Jehoshaphat and the King of Edom, to inquire whether he should make war on Moab. " And Elisha said unto the King of Israel, What have I to do with thee ? Get thee to the prophets of thy father, and to the prophets of thy mother. And the King of Israel said unto him, Nay ; for the Lord hath called these three kings together, to deliver them into the hand of Moab. And Elisha said, As the Lord of Hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat, King of Judah, I would not look toward thee nor see thee." Such being the want of friendship between them, it is not very strange that the king did not regard a request to him as being only another mode of asking help from the son of Japhat. He rent his clothes in despair. Thus far, the mission of Naaman succeeded poorly. Elisha was informed of what was passing in the palace, and sent in a kind remonstrance, inquiring, " Wherefore hast thou rent thy clothes ? There need be no strife between the two nations. The leper can be healed. Let

him come now to me, and he shall know that there is a prophet in Israel such as are not in Syria, and that the God of Samaria excels the gods of Damascus."

The scene now changes from the palace of the king, to the cottage of Elisha. The horses, the chariot, the retinue, the captain (Naaman), the silver, the gold, and the garments! The poor prophet was not wont to see such display at his gate. Nor does he seem to have been particularly elated. He lost not the balance of his mind; nor swerved a hair's breadth from his orbit. He had too much honor and intercourse with the pure and glorious King of kings to be captivated with a call from a leprous officer in a foreign army. He merely sent to him a prescription by the hand of another: "Go wash in Jordan seven times, and thou shalt be clean." It was a short prescription; it was of plain application; he was to be himself the agent in the process; and a favorable result was declared to be certain. What more could be done for him than was thus proposed? What fairer and shorter road to the goal of deliverance? Now, either because we have read this particular history, or because we have studied the human heart, we are ready to suspect that this will not suit. Naaman wishes to be cured; but he wishes to be honored in the mode. He wishes to dispose of his leprosy and maintain his dignity. He depended on the prophet to cure him, but marked out himself the process by which it should be accomplished. "I have come all the distance from Syria hither, to meet the prophet; can he not come to the gate of his own house to meet me? I am sick in stately style; the physician should operate in a corresponding style. Surely, he should come out to me, stand in my presence, and call on the name of the Lord his God." Thus, as is frequently the case in these days, making an oration to the vanity of a man, in the form of a prayer to Jehovah. "I thought, too, he would strike his hand over the place, and recover the leper. Let the cure be martial, in correspondence with my order. I strike my foes, and they fall before me. Let him flourish his hand in the face of my disease, that it may retreat and disappear forever. Wash in Jordan! Any one can do that—the ignoble vulgar line its banks and trouble its waters. Wash in Jordan! There is no 'pomp nor circumstance' in that—no respect to my rank, my wealth,



my reputation. Wash in Jordan! There is no medicinal quality in that; no adaptation of means to ends. Besides, if water would do it, I might have spared myself this journey, for the rivers of Damascus are better than all the waters of Israel. I might wash in them and be clean." Thus he wrought himself into a passion, and turned away in a rage. It is a pity a man's pride should run away with his reason—that one should travel many a mile for a blessing, only to reject it when offered; that he should at one moment admit his ignorance, by asking counsel of another; and at the next moment be in ill humor, because the counsel is such as he would not himself give. In other words, because the physician is so stupid as not to perceive that the patient is the wiser and more skillful man of the two. Now, this regard to reputation—this fear of being outdone—this having one's own say and way, has been troublesome to many a man. It turns the world wrong side up; it exalts the servant above his master, and casts the prince down at the feet of his subjects. Naaman is in that predicament. His servants are struck with his folly. They pity him; and, in their solicitude for his welfare, they venture to offer their advice. They remonstrate respectfully, for they perceive the disease on the exterior has *struck in* to the heart, and also affected the head: "My father," say they, "my father, if the prophet had bid thee do some great thing, wouldst thou not have done it? What if he had prescribed a costly application? or sent thee on a long pilgrimage? or made thy food and drink ashes and wormwood? What if he had shut thee out from society, month after month, and clothed thee with sackcloth; wouldst thou not have submitted to it all? Is not any remedy better than the leprosy? How much rather then, when he merely saith unto thee, "Wash and be clean?"

Happy the man willing to take advice from his inferiors in station; and happy the man whose advisers seek to soothe, rather than inflame his passions. He went down and dipped himself seven times in Jordan, according to the saying of the man of God; and his flesh came again, like unto the flesh of a little child, and he was clean.

A remark or two suggested by this subject, will conclude this discourse. Sin, the leprosy of the soul, corrupts our race. The natural leprosy infects the whole body, existing

first in the blood, bones, and marrow ; then exhibiting itself on the exterior surface, it gradually lays waste the whole structure. The description of it is too unpleasant to recite. The leprous in Israel were excluded from society—banished to uninhabited places. Even kings were not excepted ; for Uzziah, King of Judah, afflicted with this malady, was expelled from his palace and deprived of his government. The disease was infectious. It was incurable by any human means.

Sin is the leprosy of the soul. It infects us all. It is hereditary. It is increased often by our intercourse one with another. It is incurable by any human means. The whole head is sick, and the whole heart is faint. From the crown of the head to the soul of the foot, there is no soundness. We, my hearers, are not, perhaps, struck with our condition, because all around us are in the same condition. We do not, perhaps, loath and abhor ourselves, because the disease of sin renders those on whom it fastens and ravages most insensible to its presence and deformity. The angels whom the leprosy of sin seized in Heaven, were banished to another country, and have not returned, for they are not healed. There is for them no Jordan, in which they can wash and be clean. Men here on earth, on whom it has fastened, are out of Heaven, too, but with the opportunity of cure. The fountain is ready, in which they may wash and be clean.

The heavenly host, were they to make observations here below, as no doubt they do, and report them above, might say, "We saw a man living in a palace, and faring sumptuously every day, riding in a glittering carriage, and regaled with voices and instruments of music ; *but—but* what ?—he was a sinner—leprous at heart—a rebel against God. We saw a man of wisdom ; he knew many languages, and the laws of as many nations ; he guided by his counsels a great realm, moving it by his nod, as the forest is moved by the wind ; *but*, he was a sinner—leprous at heart—a rebel against God. We saw the young and the beautiful ; vivacity, gracefulness, and the charities of social life clothed them like a flowing robe ; they fancied that they were copies of the inhabitants of the celestial country ; *but*, they were sinners—leprous at heart—they did not love God. We saw the en-

terprising speed over the earth, as if on wings, ploughing the fields and the ocean, heaping up wealth like the sand, and making books without end; we saw fine linen, silk, and purple, thrones, diadems, armies, and castles, ten thousand times ten thousand, in the pride and glory of earth; *but*—but what?—among all of them, we found not one who had not the leprosy of sin—not one who was not unclean—not one whose outward display was disconnected with a diseased interior. It being so with honor and might, with fame, with wealth, and with beauty, what shall be said of the common mass of mankind—the ignorant, the poor, the degraded? They, too, had gone out of the way; they had become filthy; they were all infected with the leprosy of sin; there was none free from it—no, not one.

We are sinners. The charge is serious; but it is true. There is nothing to be said in our favor, which the fact of our alienation from God does not infinitely overbalance; no glory which is not tarnished by the shamefulness of our conduct toward our heavenly Father. Do we glory in our uprightness? why not tender to God his due—the homage of our hearts? Are we patriotic? why not hold true to the dwelling-place and the hand of Jehovah, whence we received our frame and our breath, and by whom we have been brought hitherto? Are we valiant, brave? why not contend against evil—why not resist the world, the flesh, and the devil? Are we wise? why do we not hearken to the voice of the infinitely Wise—why not wait at the posts of wisdom's doors? Are we grateful for favors? why does not a tide of thanksgiving flow from our hearts, for the unnumbered mercies we receive from Heaven? It is because our hearts are unsound; because the leprosy of the soul is on us, in us, through us—the head sick, the heart faint. We are diseased with sin. Sin is pollution, abomination—death. Oh! that we may be healed, washed, made clean, whiter than snow.

“There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains.”

PETER'S MONUMENT.

2 PETER, I., 12—15.

HE who wrote these words to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bythynia, was at the time a marked character, and has since attained a wonderful renown. Aside from that saying of the Savior to him, "Thou art Peter, and on this rock will I build my Church," he was one of those apostles and prophets on which, as a foundation, the Church is built, Jesus Christ himself being the chief corner-stone; by which we understand, not that the prophets and apostles as men, were themselves the foundation, but that the holy Scriptures are, the truths contained in them are, for by the words "prophets and apostles," in the passage just quoted, is no doubt intended that portion of the Bible which they wrote by divine inspiration. The foundation of the Church:—it is not philosophy, nor traditions, nor counsels, nor decrees of the fathers; it is not Paul, nor Cephas, nor other individual men, but the truth, the doctrines they preached and wrote, emanating from, concentrating around, and resting upon Christ crucified. In this work of preaching, and writing, and bringing men to repentance, Peter was eminent; his fame shall never die, for he has, from the mention made of him in the Gospels and in the Acts of the Apostles, an everlasting memorial, as also in his two Epistles, from one of which our text is taken. But as if it were not enough that the truth should claim and immortalize him, error lays hold of him as her champion and patron saint, and clings to him with a dying grasp—error,

like the parasitical plant that binds itself to the oak rising toward Heaven, that from such noble alliance it may escape the earth and oblivion—error, in the shape of the man of sin, the Romanists have seized upon Peter, constituted him their father and the rock of their folly; and they immortalize his name by giving it to churches, which in their extent and splendor are among the wonders of the world. And not the Catholics only—Protestants also rear temples to the Most High of solid masonry and skillful workmanship, and then to distinguish them from others when they dedicate them to Jehovah, they call them by the name of Saint Peter, so that so far as a pile of brick or marble, with its spire shooting toward Heaven, can be the remembrancer of a mortal man, Peter shall not be soon forgotten either in the eternal city or the county of Chautauque. And all this we take to be a proof of his worth, an evidence that he said or did something which men will not willingly let die. But to me, it seems that in looking for Peter's monument, we shall find that the one he built for himself is superior to any which have been or will be constructed for him by others, and that in the art of monumental architecture he is a model from whom all, who aspire to a lasting and honorable fame among mankind in its successive generations, will do well to copy. For while from his connection with the Redeemer in the Gospel history, as the disciple who denied his Master, his name will be ever in the world's remembrance, the worthy memorial, the one in which we love to think of him, and will aspire to be his imitator, we find in his efforts to extend the truths of revelation, to lodge them in the mind and heart, to save souls from death, to place them in the Redeemer's crown. We find it in his Epistles, and especially in the verses which have been read as our text; and from them it is my purpose to preach to you a sermon, which, were a name to be given it, might be, not for its sake, but for the text's sake, called *Peter's Monument*, and we hope to persuade you to build one like it for yourselves, having the same characteristics in regard to its foundation and its materials, both in their value, extent and durability.

Let it be considered, then, that when you see a man obtaining a place or materials for either his humble grave or splendid mausoleum, it is because he expects to die; so that

while the love and hope of life prompt men to build palaces, and add field to field, and amass the comforts and accomplishments of the present state, it is the recollection of death as an event which must come, and as one which may come soon to terminate all our earthly labors, and remove us to another world ; it is this thought which is moving in the mind of the man who is selecting his last resting-place, obtaining his shroud and coffin, the marble for his monument, and the inscription to be written upon it. This is, indeed, a work which men do not often perform for themselves, but leave it for others to do ; for they have an aversion to death, which inclines them to avoid whatever reminds them of its approach, even though the monitor of their mortality be that hour of the grave, that only dwelling which they are to occupy for ages ; or though it be the stone on which is to be engraved that epitaph which is to constitute their entire history to be read by coming generations.

Now, we hold it to be a good sign when we see a man employed in any work which has for its motive the fact of his mortality ; as, for instance, while choosing an eligible position for his abode among the living, he selects also the place for his grave ; while purchasing fine linen for present use, he adds also a piece which he deems suitable for his final dress, and lays it made up in his wardrobe, ready to be put on when summoned to pass over Jordan ; in the time of his health and strength making his will ; and as he reads his Bible from day to day, fixing on a text for his funeral sermon, or marking the verse which he deems appropriate to be inscribed on his tomb-stone ;—also frequently settling his accounts, and, as life is prolonged, becoming the executor of his will and administrator of his estate. From such a course we should anticipate a good moral result. For while it is possible that all these preparations for the body's mortality might be made, and the soul at the same time be left altogether unfurnished for the world to come, there would be ground to hope of a man thus considerate, that the *greater* interests of the future are not overlooked by him ; that while thus keeping in mind his latter end in the disposition to be made of his clayey tenement, he will also so number his days as to apply his heart unto wisdom ; that while thus providing for the dust which returns to the earth as it was, he will pro-

vide also for the spirit which returns to God who gave it; that while he keeps his temporal affairs daily in order, because he may die and not live, he will not neglect to keep his eternal affairs in order for the same mighty reason. Yes, we might indeed hope that all these external manifestations indicated that the soul was dressing for the skies, making ready its account for the final settlement, and with an eye on the unseen and eternal, preparing daily new materials for its record on high, its everlasting monument in that world where there is no more death. Thus the daily contemplation of our transit from this world to the next, from time to eternity, would improve our characters, and induce us to be philanthropic and religious; so that, while anxious like Peter that others might live well when we are dead, our efforts in their behalf that they may so live, would secure for us an everlasting remembrance among the glorified. Thus Peter built his monument. Not by planning and laboring for the purpose of being himself remembered; but that others might remember the great things of their peace treasured up in the truths of revelation, in the glorious Gospel of the blessed God.

Peter kept his departure in view, and therefore said to his friends, "*I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.*" He would do it because he had not long to live. He would do it that they might not forget his teachings when he was gone; but that, on the contrary, they might be indelibly in their hearts, as though written there with a pen of iron and the point of a diamond. "This," says he, "I do, knowing that I must shortly put off this, my tabernacle, even as the Lord Jesus Christ hath showed me." The approach of death leads us to the things Peter was speaking of, the foundation of our hopes—to Christ, the tried corner-stone, that only foundation which will endure, the only one on which our souls can be safe when dying, and when in eternity. Here the approach of death brings us. For with death at our side, other modes of salvation, other grounds of hope, such as our morality, our good works, our righteousness, or our not having been as bad as some others, all these are seen to be hay, wood and stubble, filthy rags, delusions, refuges of lies; and though we

may, in the hour of health and prosperity, be tempted, through the deceitfulness of our hearts and the illusions of the great enchanter, to rely upon them, they have no power to sustain us in the last conflict—none but Christ can give us the victory. We have stood by the bed of the dying, and we could point them for comfort and safety to none other than the Lamb of God, who taketh away the sin of the world. Peter, not far from the cross on which He expired, points the saints to the corner-stone laid in Zion, to the blood of Christ, to their regeneration by the divine Spirit and word, to their election according to God's foreknowledge, to the necessity of holiness in heart and life, to the resurrection of the dead, and the woes and joys of eternity. These form the foundation on which to build for eternity, these are the truths in which we need to be established; of these we shall feel the value more and more as we see the day approaching which shall try our souls. Thus was it with Peter as he was about to put off the tabernacle; this is one lesson we read on his monument.

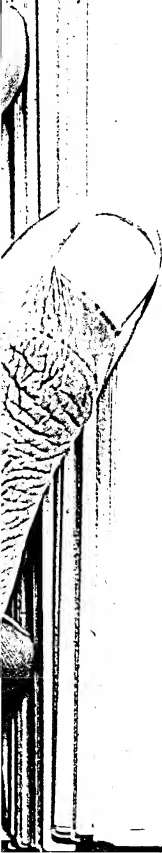
Another lesson which we learn there is, that the same truths must be repeated; that it is not enough to have been once acquainted with them and felt their force—they need to be reiterated; for otherwise amidst the cares, the business, the amusements and temptations of the world, the momentous truths of revelation may fade and lose their lustre even in the eyes of the elect—may elude their present recognition, and fail to exert a controlling and sanctifying power. Hence, my hearers, you must not feel that you have no need to search the Scriptures because you have often read them before, nor must you conclude that this and that sermon can be of no use to you, because the truths which it presents are those you have been acquainted with from your childhood. For as your years increase and you become established in the truth, we anticipate that you will feel more and more the need of further confirmation, and that they who instruct you, who love your souls, and labor to present you faultless before the throne with exceeding joy, will, as they advance in life, and like Peter, approach the point of putting off the tabernacle, not be negligent to put you always in remembrance of these things, though ye know them and be established in the present truth. But they will say to you in his words, "Yea,

I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance."

It is the office of those who teach you religion, not only to impart to you truths which you did not know before, but a large part of their work is to bring to your recollection truths well known; to fit them to your souls and keep them there, that they may exert a sacred influence on your lives. You will not understand me in this, that the same things in the same words are to be preached again and again with no variety of illustration, thought and practical appliance. No; while we treat of old themes and with ideas essentially the same as any one else would employ, there will occur peculiarities of thought, style and manner, which may be new; at least peculiar to the individual. But for a religious teacher to seek originality, or for the (hearers) to ask it at his hands, what is it, but for him to beat the air, and for them to feed on ashes. There cannot be anything new in the Gospel message. "He that seeks novelties will be sure to preach fancies." "The real difficulty," as one remarks, "and the real triumph of preaching, is to enforce home upon the mind and conscience, trite, simple, but all-important truths; to urge old topics in common language, and to send the hearer back to his house, awakened, humbled and impressed; not so much astonished by the blaze of oratory, but thinking far more of the argument than the preacher; sensible of his own sins, and anxious to grasp the proffered means of salvation. To say the same things which the Bible does, and which the best and most pious ministers of Christ's Church have said from the beginning, to tread in their path, to follow in their footsteps, and yet not servilely to copy, or verbally to repeat them; to take the same ground-work, and yet add to it an enlarged and diversified range of illustration, brought up to the age, and adapted to time and circumstances, this is, we think, the true originality of the pulpit. But to be on the watch to strike out some novel method of display; to dash into the fanciful because it is an arduous task to arrest the same eager notice by the familiar, this is not originality, but mannerism or singularity. And although few can be original, nothing is more easy than to be singular." The foolish ambition of something new, strange or startling, is perhaps the easily besetting sin of earlier years; while those

like Peter, far along in their journey, and who weigh the things spoken and heard in the balances of that sanctuary which stands on the confines of the grave, and who present their thoughts in the light which shines on them from eternity, will, as Peter did, be apt to feel that the highest service a dying man can do for dying men, is to bring to their remembrance the plain, essential and momentous truths, which have been heard a thousand times, and present them in a manner so direct and simple, that the mind will not be diverted from the substance either by its costume or its conveyance. We find, then, written on what we have ventured to call Peter's monument, the truth, "*line upon line*"—that it is not enough to be at any one time established in it, but needful that we hear it, and meditate upon it again and again; and there is no doubt but that, as our years and wisdom increase, we shall receive with more pleasure as well as meekness the engrafted word, the everlasting truth, which is able to make us wise unto salvation.

And not only shall we find, if our experience is like that of the Apostle Peter, that as we advance toward the end of our course, the truth with which we have long been familiar is what we most need as daily food for our souls, and especially for our passage over Jordan, but also that the proximity of death enhances our love of the truth and our ardor and diligence in its inculcation. For such, you perceive, was the effect on him, of "*knowing*," as he expressed it, "*that shortly I must put off this, my tabernacle, even as the Lord Jesus Christ hath showed me.*" You may remember that his Savior, after his resurrection, said to him, "When thou wast young, thou girdest thyself and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." And it is added, "This spake He, signifying by what death He should glorify God." Hence Peter knew, what none of us know concerning ourselves, that he should live to be old, and he was also apprised of the manner of his death, which would be by Crucifixion. This prediction had been uttered many years before; he relied on its truth, and believed that its accomplishment was at hand; and he assigns this as a reason for reiterating the truths he had previously preached to them; a reason why



he should do with his might whatever was important to be done by him for their salvation. And does not a similar reason constrain us also to a similar course? Do we not know as well as Peter did, that when we are old then we shall die? And are not some, who hear me, as far advanced in life as Peter was when he wrote the words of our text? Then you see your grave as near to you as he saw his to be to him; he knew not the year—it might be more or less remote; but at the farthest not very far; and precisely the same is true of every one in the decline of life. And in regard to those of you who are in the morning or the meridian of your days, you have not the assurance which Peter had that you will live to be old; no assurance that it is not decreed and written in that book in which there is no erasure or change, "*This year thou shalt die*;" no assurance that the time for your putting off the tenement of clay is not nearer to you this very hour than it was to the apostle, when almost in sight of his cross, he wrote to the saints scattered abroad. The impulse which Peter felt from this consideration, we should always feel; whatever value it added, in his estimation, to the truth—with whatever zeal it inspired him in its inculcation—whatever diligence it awakened in him to make his calling and election sure—and to do with his might what remained to be done for others; the same should be its influence on us, on our opinions, our feelings, our actions. We cannot, as Peter did, foresee the manner of our death, and anticipate and prepare for crucifixion, but we can be, and we ought to be, ready to meet death in any form in which God may please to send it. Certainly we can, as Peter did, look upon it as coming nearer every hour; we can estimate our remaining days more highly as they diminish in number; and as the inevitable hour draws nearer to us, labor more diligently in our Master's service, gird our loins more closely, and trim our lamps to a brighter flame.

We have now looked at the inscription on three sides of the apostle's monument—

1. The (grand) truths of Christianity—the atonement, chief—with regeneration, progressive holiness, and an endless life.

2. The usefulness of reiterating these truths, as infinitely superior to human fancies; for what is the chaff to the wheat, the dross to the gold?

3. The enhanced value of probation as it is diminished in amount; from which comes a persuasive to abound more and more in the work of the Lord day after day.

4. It only remains to consider how we can accomplish the greatest usefulness in this world after we shall have left it. Read the inscription on the fourth side: "*Moreover, I will endeavor that ye may be able, after my decease, to have these things always in remembrance.*"

Of the word translated "*decease*," the idea in the original is *departure, journey out, exit* from a present residence. Peter did not expect to cease to be, but rather to go on his travels to a distant abode. Hence he speaks of taking down, or putting off the tabernacle or tent—the present temporary dwelling-place of the soul, that the spirit might be removed to another. This is the true idea of death; from which it follows, *first*, that we should make preparations for that journey according to the distance we are to travel, and the time that we are to be absent; both of which wonderfully surpass the greatest distances and years of our terrestrial journeys—consequently no wise man can fail to devote thought and care that he may be suitably provided for his departure to that distant world where he is to abide forever. And the necessary preparations being made, we should, in the next place, be no more unwilling to enter on the journey than we now are, when all is ready, to leave our homes to visit some remote part of our country, or to sail to a foreign land. But not to dwell on this; supposing we are ourselves in readiness, another question demands our regard. Have we made suitable provision for those that remain, and what are our bequests to posterity? Most men aim to leave some legacy, and the wills which convey their treasures are read with earnest intent and expectation. One conquers kingdoms to entail them on his sons; another acquires [and conveys] houses and lands; another, bank stock; another, fame as a warrior, philosopher, poet, painter or orator; another has nothing to give but a miniature, a garment, a finger-ring, a lock of hair, a dying kiss, a last farewell, a something by which, it is hoped, the survivors may be able to keep the

departing one always in remembrance. But none of all these do we find in the will of Peter. He had no martial glory to transmit beyond the smiting of an ear from the high priest's servant; no deposits in the bank, for "*of silver and gold,*" said he, "*I have none;*" he had no houses nor lands, no pontifical chair, no triple crown, no vatican, no subjugated nations. What, then, had he to bequeath to his friends and posterity? What would have been our portion had we then lived to receive it? or what has been conveyed to us by those who were the administrators of his estate and the executors of his last will and testament? Had he no object to attain, looking beyond the brief span of an earthly existence? nothing for which he should be held in grateful remembrance through coming generations? Had he no ambition to gratify in leaving behind him a memorial? Yes, indeed, he had. Peter was an ambitious man, ardent and aspiring; he had friends, and he loved them well; and there was one mighty desire of his great and good heart in regard to those who survived him, and which, so far as in him lay, should not fail of accomplishment. "I will endeavor," says he, "I will endeavor that ye may be able after my departure to have"—what? a mansion, an estate, a diocese, the sword with which he smote Malchus? his fisher's coat, or the boat from which he was called to the apostleship? Please not to anticipate, let him speak for himself. "I will endeavor that after I am gone ye may be able always to have in remembrance—what? Does he say, "Me, my name, my history, my exploits, my person, my fame?" No; he says, "I will endeavor that ye may be able to have always in remembrance THESE THINGS." What things? Read his Epistles, and then you will know. The things above, the things eternal, the unsearchable riches, the heirship to thrones in Heaven, the titles to immortality. "I will endeavor to leave with you the immutable truth, to keep it before you, to impress it on your minds, that it may abide there forever, and work in you the divine likeness, and prepare you for joys unspeakable and full of glory. I will endeavor not to exalt myself, not to immortalize my name in an undying remembrance among men; but I will endeavor to leave something which shall immortalize you; something which shall serve to make you kings and priests unto God." The treasure which Peter had to convey was the glorious

Gospel of Christ; and the mode of conveying it to those who survived him was by the letters containing our text, documents which they were to retain and read, and thus have always in remembrance the Savior of mankind, the Lord of glory, and the infinite treasures which He had purchased for them by his death, and the way in which they might inherit them. This was Peter's will. Here we see what he bequeathed to those who survived him; and if in this you think he displayed a sound mind, then we may advise you to go and do likewise; do it soon—with all your might. You would like to be remembered forever; build, then, a monument which will always endure. Build it, as Peter did his, by inducing others to become living stones and splendid pillars in the temple of God. Persuade sinners to love Jesus Christ, and to become like angels in holiness and bliss. You cannot, indeed, do this, as did Paul, and John and Peter, by writing epistles dictated by the inspiration of God, but you can yourselves become living epistles of Christ, read and known while you live, and remembered after your departure. You may counsel and instruct the young in the peaceful and pleasant paths of wisdom; you may give them the results of your experience, observations and reflections on the subject of religion, so that after your decease they shall be able always to have these things in remembrance. You may, by a holy example, walking in all the ordinances and commandments of the Lord blameless, so commend religion to your children that they will never forsake their father's God, nor their mother's Savior. Did not your mother leave her memorial on the hearts of her children? Mine did—and in remembering her we remember the things of which Peter wrote. Being dead, she yet speaketh. And we who are parents should endeavor that our sons and daughters may be able, when we are gone, to remember the things of their peace, because they know that while we were with them it was our heart's desire and prayer to God that they might be saved. Some may perpetuate the truth by solemn warnings or exhortations on the bed of death; while others may bless future generations by their writings, either in recording their religious experience, their conviction of the value of revealed truth, or contributing to its defence, illustration and acceptance by others. There have been many, and we may

well aspire to be among the number, who, like Baxter and Doddridge, Bunyan and Watts, Edwards and Payson, have endeavored successfully, by the books and tracts which they wrote, to keep the great things of the kingdom of God in the remembrance of millions of their fellow men. And another mode of blessing the world after our departure is to devote our property in diffusing the truth, circulating the Bible, scattering tracts, and sustaining the heralds of the cross; and thus we may preach, as Peter did to Jews and Gentiles, and thus we may write, as he did, to the saints scattered abroad. Oh, how we wonder, while living and dying, that men do not devote their property to the dissemination of the truth; while making their wills and last testaments, there is not such a clause as this: In the name of God, amen. I will endeavor, that after I am dead those who survive me may be able always to have in remembrance the Savior of the soul on whom I rely, and the resurrection of the body in whom I hope, and the eternity to which I am going; I make the following bequests for the extension and perpetuation of the truth as it is in Jesus. Thus would they build themselves a monument like that of Peter, more durable than marble and more precious than gold; thus would they enrich their surviving friends; thus would they make to themselves a happy departure, and thus would they, in being received to everlasting habitations, find many a soul redeemed from death in the crown of their rejoicing. Oh, that men were wise—that they understood this; that they would consider how, after their decease, they may not only be remembered, but that others may always have in remembrance the Lord Jesus, and the things of his kingdom. There are some, thanks be unto God, among us in these last days, who do this, who build their monument as Peter did.

CHRIST, OUR MASTER, TEACHER, EXAMPLE, AND REFUGE.

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MATTHEW XI., 29.

*"Take my yoke upon you," &c.*

In this verse we are taught to regard Jesus Christ,

I. As a MASTER, in the service which He enjoins: "Take my yoke upon you."

II. As a TEACHER: "Learn of me."

III. As an EXAMPLE: "I am meek and lowly."

IV. As a REFUGE from sorrow and sin: "Ye shall find rest unto your souls."

I. We will contemplate Christ as our Master in the service which He enjoins, "*Take my yoke upon you.*"

We speak of being free born; of being in bondage to no man; we scorn to be slaves; and while we honor all men, and render unto Cæsar the things which are Cæsar's, we render unto God the things which are God's. While we call no man master, we yield ourselves to Jesus Christ, for He is our Master and Lord. He gave us our being; He preserves us in life, and crowns us with favors. He is rightfully our Master, for He is our Maker; and the services He claims as appropriate to that relationship, are easy and light. So it should seem, He is so powerful to defend and deliver us from evil, and from foes without and within; and to preserve us from temptation, or help us to escape; in short, able to do exceeding abundantly above all we can ask or think. While, then, the weak and helpless submit to the strong, we

yield ourselves to the Mighty One who has all power in Heaven and on earth.

He is not less *honorable* than powerful. The angelic hosts adore him; the Heaven of heavens bow to Him; the insignia and titles of royalty are his; He is a great Lord and King, on a high and glorious throne, swaying the sceptre of the universe, and so crowned with honor and glory, that while we aspire to eminence, and covet the distinctions which the illustrious are able to confer, we wish to serve Jesus, and have for our master, Him, in whose presence all other mightiness and nobility fade away, as the sparks disappear in the effulgence of the sun. With Him, too, are the treasures of knowledge and wisdom; all things are known to Him, not only from the beginning of time, but from an eternity which had no beginning. Our characters, wants, hopes and fears, are before Him; our claims are all appreciated; and no service we perform is overlooked or forgotten. We dislike an incompetent and ignorant ruler; we cannot consent to be led by the blind; but we may well admire the intelligence and wisdom of Jesus, and choose him for our Master, with whom is light and no darkness at all.

And He is as *kind* as He is wise—not a hard master, reaping where He has not sown, and gathering where He has not scattered. He imposes nothing which we have not strength to bear, nor does He ask for revenue where we have it not to render. So far from this, He strengthens the infirm, and invigorates the faint; accepts even the desire to do right; and places to our credit, if we please, his own infinite merits; bestows upon us the blessings of his providence freely, and freely, too, the richer blessings of his grace. He has himself suffered, that we might enjoy—been poor, to make us rich—wept, to dry our tears—and died, that we might live. He, who has borne our load, will not crush us down; He, by whose stripes sinners are healed, will not subject us to the lash. In the kindness of his heart, He is the Master whose servants we should love to be; one, who, so far from enriching himself, at the expense of his subjects, confers on them durable riches, incorruptible, undefiled, and that fade not away. In view, then, of the affluence, honor, benevolence, wisdom, kindness, and power of Jesus, we say, "*One is our Master, even Christ.*" Other lords have ruled over

us, but it is time for a new administration—and Christ is our Master. But He is more—when He says, “Take my yoke upon you,” He adds, “*Learn of me.*”

II. *He is our Teacher*, and able to enlighten the ignorant, for He is the light of the world.

He has made our minds capable of expansion, and furnished the necessary books and apparatus. He has made the earth to be one of our text books, and spread out the starry heavens for another; his providential dispensations illustrate and enforce his teachings; and the Holy Bible is, from first to last, a depository of his infinite wisdom, made known to men by angels, and prophets, and apostles, and by his own presence and voice, when He dwelt in Judea, and spake as never man spake. There are no laws so just, nor precepts so pure; no facts so striking, nor illustrations so pertinent; no doctrines so sublime, nor courses of conduct so safe; no motives so strong, and no feelings so happy and holy as those inculcated by the Redeemer himself, or by his inspiration resting on others. We learn from Him how sinners may be saved—the world reformed, and God glorified. He corrects and expands our acquaintance with the things visible; and discloses the unseen and eternal to our faith; and extends the boundary of knowledge, from the narrow limits of a dark heathenism, to the discipleship with angels in the third heavens.

Christ is the Great Teacher in the subjects presented for our consideration, and in the mode of enforcing them, adapting his instructions to all, so that the intelligent wonder at the gracious words which proceed out of his mouth, and the common people hear Him gladly. He addresses himself to the common sense of men, and draws his figures and illustrations from familiar scenes and objects. You find no long chains of argument in his addresses—no dry speculations—no subtle distinctions—no unintelligible metaphysics—no words which darken counsel; but the plain truth in simple words, clearly illustrated and kindly enforced on the conscience and heart. He spake by comparisons, allegories, precepts, and parables; in the streets and in the boats, in the synagogues and temple, on the shore and the mountain—to all classes, the young, the middle aged, and the old. He was patient and persevering, from the early age when He

disputed with the doctors, in Jerusalem, to the parting words to his disciples on Mount Olivet. There is no teacher like Him in knowledge, patience, zeal, kindness and ability, whose efforts are so long continued, both in this world and in the next, and crowned with such ample success. We respond to his call, "Learn of me;" we come, Lord, to thee; we would be thy disciples, and learn—

III. Not only to regard thee as our Master and Teacher, but as our EXAMPLE.

*As our example*, Christ says of himself, "*I am meek and lowly in heart.*" The first lesson is humility, a feeling suitable for us who know nothing, and hence have every thing to learn. He who thinks himself wise, knows nothing yet as he ought to know; and there is not a more certain sign of a shallow understanding and a narrow wisdom, than pride of talent and acquirements. Such have the first lesson yet to learn—a lesson that no after lessons should eradicate, but deepen; for with all human attainments, in time and eternity, too, the student will be immeasurably inferior to his teacher, who says of himself, "I am meek and lowly in heart."

But, not only is Jesus our example in the disposition here specified, He is our example in other respects: our example of patience and fidelity, in instructing the ignorant and reclaiming the erring; of alleviating distress, and guiding the lost in the way to salvation; suffering himself for the relief of others—an example of submission to Providence, and joy in the Divine sovereignty—an example of prayer and thanksgiving, of holiness of heart and life, diligence in living usefully, improving every opportunity for good, and of dying to redeem mankind—teaching us by his example, that there is nothing too precious to give, or self-denying to do, in order to save the immortal soul. The example of Christ says, "Follow me." Let us, my hearers, walk in his steps, and, in doing so, find Him our Refuge.

IV. For He presents himself not only as Master, Teacher, and Example, but also a REFUGE from sorrow and sin, "*And ye shall find rest to your souls.*"

Christ came into the world to bear our sins and carry our sorrows, to suffer in our stead, that we might escape the storm and the tempest, sheltered in the cleft of the rock. There, thousands and thousands have found rest to their souls,



a peace passing understanding, and a joy, unspeakable and full of glory. The change in their feelings has surprised and delighted them; the promise has been fulfilled: their distress is gone, for Christ has given them rest; there is no other way to account for it; there need be no other, this is sufficient. That Christ is able to give his disciples rest, we know; that He has promised to do it, we know also; and that He has done it in a multitude of cases, is the testimony of those on whose veracity you can rely. If you have not experienced it, I hope you may; others have; and should you fail to experience it hereafter, others, we trust, will be wiser than you—hear the Savior's voice, go to Him, take his yoke on them, learn of Him, and find rest to their souls. He can save to the uttermost. He hath power to forgive sins, and is willing to do it. Come, then, ye heavy laden, come. His instant help implore; millions have found a peaceful home. There is room for millions more. There is no other rest for you; there need be no other; this is ample in extent, and eternal in duration. Blessed is the man whose sins are forgiven, and whose iniquities are blotted out. Blessed are they who love Jesus Christ.

“Oh! make but trial of his love,  
Experience will decide;  
How blest are they, and only they,  
Who in his love confide.”

I have, as was proposed, presented to you—or, rather, Christ presents himself to you—in the words of our text, as our MASTER, to whose authority we are to be subject; our TEACHER, to whose instructions we should listen; our EXAMPLE, whose heart and life it becomes us to imitate; and our REFUGE from sorrow and sin, where our troubled souls may repose.

And now, my hearers, how shall we make this subject useful to you? or, might I not rather ask, How shall it, how can it, fail to be of service? How can we be indifferent to the call of it? How neglect to profit by his free and gracious offers? Why does not this subject arrest our attention and take hold of our hearts?

Is it because it is an old theme, one on which you have heard from your infancy, and that you want something new?

But life itself is as old to us as this subject ; and yet we love life, and wish it renewed and increased every day. It is not older to us than the shining of the sun ; and yet it is pleasant to us to see the sun's light every day. The wealth of the Gospel is not to us an older theme than the riches of earth, which are fresh and attractive every day. The subject of gold is as aged on the earth as the subject of redemption by Christ ; and yet the people of this and of other lands were never more impressed than at present with the novelty and interest of that precious metal ; never a period probably when it was sought by so many, and so eagerly, and with such prospect of success as now, not only in the new-discovered mines, but in the old and ordinary roads to wealth—through fields of agriculture, manufactures, and commerce. The habit of having *masters* and *rulers* over us is as old as our first consciousness ; and yet how great is the interest felt constantly in this country who shall be our chief magistrate ; and in France, who shall be their emperor ; and in Italy, who shall be their pope ? We have had *teachers* from our first recollections ; we wish them still ; we wish the best ; we wish the experienced and successful. Our sense of ignorance and desire of knowledge have grown with our growth and strengthened with our strength ; our interest in it does not diminish as years increase. And *example* continues to influence us ; we feel its force, and we entertain a higher sense of its importance now than we did formerly, and desire for ourselves and our children the good, and dread the bad example, more than in other days. *Rest* has been pleasant to us after fatigue always, and is as much so now, at the age of thirty or fifty, as it was at three or five. Kind words to the troubled spirit never fell more sweetly on our ears ; freedom from pain was never more grateful ; we go in from the storm to a refuge ; and love as well the rod which turns away the lightning ; and are as earnest in applying life-preservers in the dangers of the river, lake, and sea as ever. These things—these refuges from danger—are not less appreciated by long acquaintance with *their* power and *our* need ; not less loved and sought in the time of age than in the period of youth. And because Jesus Christ has been spoken of to you before, and has been proposed as your best Master, Teacher, Example, and Refuge before, even from your

infancy, I cannot feel that your interest in Him, in these and in other respects, should be less precious to your hearts by a long acquaintance. Small objects tire, and familiarity with such as are unworthy may breed contempt; the fashions of one year may appear ludicrous or monstrous the year following; the pleasures, the gaiety, and folly of the past may seem insipid at the present time, and the toys of childhood lose all their charms in the meridian of life; but it is not so with objects great and good—the more we know of them, the more we esteem, admire, and love them. The world on which we tread is increasing as an object of interest, the more we know of its resources and adaptations to our wants. The starry heavens excite our admiration and awe the farther we can look into them. The sun and moon never grow old; they are *new* every morning, and fresh every evening. The bow in the cloud draws our old heart up to meet it, as easily as ever it did a young heart. And the waters of Niagara's cataract are as new and attractive to us as when they first began to speak and to "notch the chronicles of centuries in the eternal rocks;" and the hoary mountains of Switzerland are ever new and ever young; and old Ocean never quenches, and the fires of Hecla and Hawaii never extinguish the interest felt in them by the beholder. Those who have been admitted to their presence, once, and twice, and three times, think more of them the third time than they did the first. And even among men, there are some few such noble ones—their characters so impressed with the Divine likeness—that we almost never tire of their acquaintance; we love to know what we already know more perfectly; and every new anecdote or event touching them, is more interesting than a quarto volume of the biography of an ordinary man. Now, since these things are so—and that they are, you will not dispute—I come to you and ask you to look at Jesus; and if you have heard Him speak, hear Him again; and if He has been often proposed as your Master, Teacher, Example, and Refuge, that should not diminish the interest with which you contemplate his character as a great and good being; for He is greater and better than all the other objects which awaken your admiration and attract your heart; for all created objects are his workmanship, and all the extent, and the power, and wisdom, and grandeur, and loveliness, which

they exhibit, is less than that of Him from whose hand they came. He has the mastery of them all; He rules over them; they obey his mandate; the ponderous worlds move quick in their immeasurable orbits at his nod; and the arch-angels bow down and adore Him, and are swift to do his pleasure, and blessed in the deed. Shall you not, then, serve Him too? Shall not Christ be the Master of you and of me? He shall be our Master. Shall He not be our *Teacher*? Take up your Bible, then, and open it, and implore his blessing in the reading, and understanding, and obeying what is said to you in that blessed book; which is a manifestation of himself, and contains more wisdom, light, knowledge, and life, than all other books that have ever been made, or ever will be: just as Christ is greater than other beings; or as the sun surpasses, in its duration, light, and heat, the fires which we can kindle. Yes, let the Book of Books—the teaching of the Great Teacher, have a first place in your daily reading, and in your daily study; a first place in all our schools; and fear not that we shall tire of it and our interest in it cease. No; it is a great object—the more known, the more desired; the more explored, the more the riches; the more obeyed, the more the bliss. And Christ speaks in all his providential acts, and in all nature—in every wind that blows—in every joy and pain you suffer. Learn of Him. Form yourselves into a class, to be taught of Christ. In this day of so many associations and enterprises, and leaders, and teachers, and armies; in this age of companies for wealth, and science, and improvement—when we have companies for the insurance of property, and the insurance of life—we wish you to join the association of which Christ is the master, his disciples the company, the *whole* heart, (humble and *broken*,) the terms of admission, and the whole existence the time of service, and the whole universe the amount of reward. We wish you to know that the objects which most pursue with so much zeal, are small and unworthy compared with this; and that there is no enterprise which should so fire your imagination, and carry your judgment, and nerve your arm, and glow up in your heart, as the enterprise of eternal life, the kingdom and school of Christ, the riches, and the honors, and the happiness of eternity. You know this is so; and I cannot refrain from calling on the youth in this house to join the heavenly host, to obtain

a place in Christ's kingdom, gain admission to his class, be his pupils, follow his example, and let Him be the refuge and the rest of your souls. To the middle-aged, also, my Master hath sent me to invite you to join yourselves to the Lord Jesus, and learn of Him, and do business for Him, and be enriched and insured by Him—both you and your households brought to Him, in whom all the families of the earth are blessed. And let me say to you who are growing old, though your *master* has not been Christ, though you have not *learned* of Him, nor followed his *example*, nor made Him your *refuge*, to-day the Savior calls; and to-day, after so long a time, hear his voice, and harden not your hearts. Your hold on life is failing you, and it is of infinite moment that what remains should be devoted to your salvation.

Hearken unto the voice of Christ, ye who are his professed disciples, subjects of his rule, scholars in his school, imitators of his example, and safe in the great Redeemer Refuge, what says this subject to you? It says, Be meek and lowly in heart, submissive to your Master's authority: He calls you, by his voice and example, to be living epistles and representatives, read and known of all men; to wear the badge by which the world may know that you are his; and that badge is *love* to Him, and love one toward another. Let your light shine in good works, so that others may glorify God. Walk as He also walked. He prayed much: so must you. He was much in public places of worship: so must you be. He became poor to save men: and you must imitate Him in this. Impart your property to save men; offer willingly; offer often; offer gladly—be cheerful, Christ-like givers, to save a lost world. Christ wept over sinners: so should you. He warned, invited, and encouraged men to take shelter in Him: so should you. He was about his Father's work: and so should you be. It was his meat and drink to do the will of God: it should be yours. He said—"Not my will, but thine be done:" say so too. He laid down his life for you: and you should lay down yours for Him and his. Take his yoke upon you; bear it with delight; learn of Him who was meek and lowly in heart, and find rest to your souls. Blessed Savior! if these are the marks of thy disciples, who of us are thy disciples? If we must walk in thy steps to reach Heaven, who of us will ar-

rive there? Grant us the powers of quickening grace, and we can follow thee. Be with us alway, even to the end of the world, and we can follow thee, for through thy strength we can do all things.

"Be thou our pattern; make us bear  
More of thy gracious image here," &c.

Now unto Him that loved us and gave himself for us, be honor, glory, dominion, and power, forever. Amen.

## THE YOUNG RULER.

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MATTHEW XIX., 16-22.

*"And behold, one came and said, &c. . . . great possessions."*

WE have here an experiment made, with a view to attain eternal life. And it is an experiment made under favorable circumstances,—the applicant, a moral youth, and the person to whom he applied favorably disposed toward him, and able to succeed his endeavor. Therefore, we may well await with anxiety the result, that from it we may learn what is the prospect of our being saved, or the danger of our failure. If this young man's efforts are successful, if he enters into life, we shall be encouraged to go also to Jesus; if he fail and perish, we shall fear lest we fail and perish likewise. At least, we should be extremely wakeful to avoid that which proved his ruin. Let us then look at

- I. *The character of the applicant;*
- II. *The object of his application;*
- III. *The instructions of Jesus to him;*
- IV. *The reception given to the instructions;*

1. The person applying was *young*, in the hopeful period of life, before the heart is hardened, the conscience seared, and the habits so fixed, that to alter them is difficult as washing out the color of the Ethiopian's skin, or changing the leopard's spots. If we were to select one of you, to make



a successful effort to enter the kingdom of Heaven, we would choose a *youth*, not a man in middle life, not an aged one. For some reason or other they do not often become Christians. His youth was in his favor. So, too, were his *good manners*. He was respectful. He came and knelt before Christ. He addressed him by the appellation, "Good Master," implying confidence in his instructions, and also his purpose to obey them. So likewise of the youth in this assembly; the more respectful their behavior in the house of God, and toward their religious teachers, the more hope there is that they may be saved. The young man was *moral*. "All these have I kept from my youth up." This was in his favor: so much so, that Jesus loved him. And though a man may make a virtue of merely external morality, and rely on it, and perish in his false confidence, yet it is true, that the greater part of all who become Christians are previously *moral youth*. He was *inquiring after eternal life*. This was an excellent indication, for such inquiry seems always to precede one's conversion to God. Thus, the Jews inquired, "Men, and brethren, what shall we do?" when three thousand were converted. Thus, too, the jailer at Philippi, of Paul and Silas; and thus have many since. And should the youth in this assembly ask of their minister, or others, "What shall I do to inherit eternal life?" we should indulge more hope of your salvation than we do at present, while no such question presses upon you. The young man was a *ruler*. Those in authority are, perhaps, less likely to become religious than those in subjection; they may feel less their need of future good; they may be more reluctant to call Christ, master. But when their minds are interested in the attainment of eternal life, as this young man's was, their commanding position need not be an impediment to their success: they may, if they please, employ their power in removing obstacles out of their way. The young man was *rich*. This was against him, as the possession of wealth is found to be a serious obstruction. Jesus assures us that it is so. Thus it proved to be in the case before us. But, taken all in all, so far as we can judge, this young man seems not far from the kingdom of God. We should expect his application would be successful. Certainly, were one of these youth just such a character, wealthy, in a



high station, of a correct life, observing externally the moral law of God; deferential to the Great Teacher, and asking "What shall I do," &c., we should judge that individual to be the fairest, the most hopeful candidate for Heaven of you all.

II. The object of the application was salvation, and the application was made to Him who came to seek and to save the lost, and who, favorably inclined to all, was especially so to this youth. Christ regarded him with interest. He loved him as a person of comparatively upright life. And the Almighty Savior was ready to aid him in his eternal enterprise. This favors the prospect of his success. Had he gone to a false teacher, the instruction given would have endangered his salvation; for then he might have been told he was doing well enough; that nothing more was required; that he would have eternal life, without the doing of any additional good thing. Many are lost by being misdirected.

III. Consider the instructions which Jesus gave to him. If thou wilt enter into life—meaning eternal or spiritual life hereafter, for he was in the present and natural life already—"Keep the commandments." For, while Jesus is himself the way to the Father, the truth and the life,—while his atonement is the ground of our pardon, *obedience*, or keeping the commandments, is the way to Christ, and the evidence of our being forgiven for his sake. The young man asks, which of the commandments he shall observe. Christ mentions several, "That which concerns our own and our neighbor's life; our own and our neighbor's chastity, which should be as dear as life; our own and our neighbor's wealth: truthfulness, honor due to parents, and the love due to our neighbor." These commandments were much overlooked by the Jews in the days of our Lord; this may be the reason why he mentioned them, as duties most neglected deserve special inculcation on the part of those who teach us. The young man said, "All these have I kept from my youth up; what lack I yet?" Instead of laboring to persuade him that he had broken these commandments in his heart, if not in the external act, Christ merely goes on to add one thing more: "If," said he, "thou wilt be perfect, go, sell that thou hast, and give to the poor, and thou shalt have

treasure in Heaven, and come, follow me. Be with me as my disciple. By doing this, you shall inherit eternal life." Here, then, the matter was brought to an issue. Life and death are before him? which will he choose? The open door of Heaven and its treasures are before him, and he has the terms of admission; will he pay it, and enter, or will he let the opportunity slip? Did you not know his decision in the case, you would feel confident that he chose the better part; that he made up the one thing which was lacking; for you see clearly that that would have been the wise course. But, alas!

IV. The reception he gave to Christ's instructions was very imprudent and unhappy. "But when the young man heard that saying, he went away sorrowful, for he had great possessions." He grieved to lose Heaven; he wished to inherit eternal life, but he wished also to retain his wealth; he could not do both; he chose his wealth, and sacrificed Heaven. He was sorrowful that he could not serve God and mammon; and, of the two, he chose mammon. It was a sad decision. Life and death before him, he chose death; he destroyed himself. Happy will it be for you, my hearers, if none of you imitate his example.

#### REMARKS.

1. We learn from this subject that there may be much which is externally lovely where there is no religion.

This youth, of whom we are speaking, was of fair exterior; his moral character seems to have been unexceptionable; his approach to Jesus was reverential; the object of his interview important, and we become interested in him; even the Saviour himself was, and we feel disappointed and distressed at his final decision. One thing he lacked—that was religion. And it is thus with many now. Kind and obliging, honest, generous and amiable, obedient and filial as sons and daughters—brothers and sisters; the joy of their parents, the flower of the family, the pride of the village, and an ornament to human nature, what lack they yet? They may lack the one thing needful, religion; there may be some object dearer to their hearts than God. Why should we deceive ourselves and others on this subject? When the loved

ones among us and around us die, you hope they are in Heaven, "for they were," say you, "so well behaved, so respectful, so attentive to the wishes of their parents, so constant at the Sabbath-school or Bible-class, never known to utter an untruth, never in a passion, and monuments of patience in their sickness." These things are well, let them abound among us more and more, but they are not the one thing needful; they are not the terms of salvation; they may exist where God is not loved and served, where there is no penitence for sin, and no faith in Christ. The most beautiful and accomplished, the most fascinating, and the most admired for their amiable dispositions and mental endowments may be without God and without hope; and if destitute of the grace and love of God, they will never inherit eternal life; they will never have treasure in Heaven. It may seem uncharitable thus to speak and judge; but our standard of speech and of judgment is the Bible, which requires of us all to possess the Christian character, and condemns, as the enemies of God, all who are destitute of that character, whatever else they may possess; however much they may resemble in their commendable qualities the young man in the Gospel, who idolised his wealth and forsook his Savior.

2. Persons not unfrequently inquire after their duty who never perform it.

The young man, who came to Jesus asking what he should do to be saved, was informed, but he made no good use of the information. His increased light did not alter his course; it left him without excuse, as one who knew his Lord's will, but neglected to do it. So of many youth now. They are at inquiry meetings, held for those who are wishing to learn what they shall do to inherit eternal life; they may visit their pastor or pious friends for advice and instruction in the way of working out their salvation; and, after all, they do not comply with the instructions given them, not because they suppose the instructions are wrong—for they, doubtless, accord with the Bible and the dictates of their consciences—but because their heart does not choose to comply. They love something else more than God. Perhaps I am describing the condition of some of you, my hearers. Once you asked what you should do? You were informed, and yet you continued to live as you did before—lived, as if you

were ignorant of your duty. You turned again to your possessions and your pleasures, to the love of the created and the neglect of the Creator. Perhaps you were sorry to turn your back on the Savior, but so you did; and you have no treasure in Heaven. With life and death before you, you have deliberately chosen not to enter into life. And, my hearers, what is your present history from week to week? You assemble in this house on the Sabbath. It is not to buy or sell; it is not for amusement; it is not to hear political harangues; the object is to be informed on your religious duties. You expect to be informed how you may inherit eternal life. Should I not tell you this, you would think that I neglected my duty, and prostituted my vocation—you would, in case you perish, esteem me guilty of your destruction. But what have I said to you? Have I not told you what you must do? Have not life and death been set before you, blessing and cursing, Heaven and hell; and have you not been entreated to choose treasures in Heaven,—and what have you done? Have you chosen Christ and Heaven? No; you have chosen your present possessions, character, and pursuits. You have gone away not even sorrowful. Sabbath after Sabbath, your presence here places you in the attitude of inquirers after the word of the Lord, the way of life; you hear the word, but do it not; you learn the way to Heaven, and walk in the road to death. You decide to do as did the young man in the Gospel, only with this difference, he went away grieved to find he could not comply with the terms, while you depart without a struggle or a regret between your inclinations and your duty. Inquiring after your duty, and doing it, are different things; asking what you shall do to be saved, and resting there, you will, after all, be eternally lost.

3. We are prone to overestimate our moral characters. The young man thought he had kept the commandments which Christ mentioned; that so far as these were concerned, his soul was safe, and he inquired, "What lack I yet?" Now the truth doubtless was, that he had not properly observed any one of these commands; but that if he had been tried on either of them, at the bar of God, he would have been found guilty. Jesus did not say to him, that he erred in his opinion of himself; that the past was wrong; but Ho

proposed a present work to be done, which would throw light upon the value of his past actions. The young man said, "I have loved my neighbor as myself." Jesus said, "Sell, and give your property to your poor neighbors, and come, follow me." This he could not do. But he would have done it easily, had he loved his neighbor as himself. He said he had not stolen. But he had defrauded his Maker of his heart; else treasure in Heaven would have been more attractive to him than the earthly treasures to which his heart was wedded. And, furthermore, to be thus attached to the world, is spiritual adultery, an error serious as that earthly misbehavior which the law of chastity forbids. In short, my hearers, mere worldly morality; the decencies, civilities, and honesties of social, civil, and domestic life, on which many seem to be resting their claim to Heaven, and to which they refer as disproving the depravity of human nature—these may all consist with entire selfishness; with an utter forgetfulness of God; and the most profound disregard of his law. Regard to the will of God had not been the reason why the young man was more moral than others; for the advice of the Son of God, in his direct teachings, imparted to him at his own request, could not induce him even to feed the hungry and clothe the naked, though Heaven's wealth was promised him in return. You may say, he could have done it in part; he could have gone to a reasonable extent; why ask so much of him? What! so much! So much was asked, because so much was due. So much was asked also that he might see, and that you might see that he could not go one inch in the right way, in which God would have him go the whole distance. He could have given his goods in part! Yes, if he might choose the part. He could have gone to a reasonable extent! Yes, if he might but decide what is a reasonable extent. That is, if he could have had his own way instead of Christ's, and his own reason instead of Christ's, then he could have been a very good man! No doubt. For having his own way instead of God's, had been, and was, and continued to be, his moral character. That character was rebellion, and the end and due reward of rebellion is not Heaven, but perdition. Thus all morality dis severed from religion, is selfishness, rebellion; for where the claims of God conflict with it, it shows its bad

temper. While it is humored; while it has its own way, and is allowed to do as it pleases, it seems almost perfect. "All these have I kept from my youth up; what lack I yet?"

But, when God's law requires the renunciation of what is idolized, then the rebel comes out and takes a stand against God. When God required that his pleasure should be done by the ruler in selling the estate, the young man decided that *his own* pleasure should be done by keeping it for himself. "What lack I yet?" You do not lack your estate—you do not lack having your own will; but you lack treasure in Heaven. And this is what all of you, my hearers, lack, who have no other morality than that which consists in a heart unsubmitive to the will of God. Lacking submission, you will always lack one thing, and that is salvation. What you call your good deeds, will not procure it; they are not so good as you think them; they are selfish, and there is for a lost sinner, no balm in selfishness; no physician there. "Our righteousness," hearers, "are as filthy rags."

4. Character, to be developed, must be placed in circumstances of trial.

In looking at the young man's general character, we should think he would choose heavenly treasure at the expense of parting with his worldly possessions; and he would, no doubt, have had the same impression concerning it himself, while such an alternative were remote or contingent. "If, it should be required," he might say, "if it should be required, why, then, I could do it." It was required, and he could not do it. When the prophet told Hazeal what inhuman deeds he would commit, he replied, in astonishment and indignation, as if stung with calumny, "What! is thy servant a dog, that he should do this thing?" and, then, he went forward and perpetrated it. When Herod heard John, gladly, and did many things in consequence of his preaching, he did not suppose, that for his preaching, he could imprison and behead him. But the event proved that he could, for he did. When the head of the Baptist and his own sensual indulgences came in competition, he spared his sins and killed the prophet. Those who crucified Jesus, had they lived in another age or place, would have deemed it impossible that they should do that bloody deed, and they would have wondered

at that depravity which could have murdered the Son of God. Peter would not believe he should deny his Master, even in thought; but he did not stop till he had done it in word and deed, three times, vehemently, and with curses. And not a day passes now, but what men wonder at their own conduct; they exclaim, "How could I do it? what possessed me? what evil genius prompted me? who would have thought it possible?" Now, as much as they are surprised, and as much as others are, at their folly and sin, it is accounted for simply in the fact, that before, their time had not come, they were not yet in circumstances of trial and temptation. The trial came, and it developed their characters; it disclosed a piece of their hearts, which, till then, it had been easy to hide. And we have only to be placed in other and trying circumstances—God's hand being removed—in order ourselves to perform the deeds which now astound us. Civilized men can become heathen in the islands of the ocean; and the northern sons of the Pilgrims, all on fire with the "born free and equal," can become slave-holders, and slave-drivers, at the south, children of Abraham in the unbroken line of succession to the Patriarchal domestic institutions. We, too, could be this, horrible as it now seems, for men change their views and conduct, like the chameleon, which takes the color of the objects around it.

We have, in every neighborhood the sterling material for a Herod, a Judas, and a Jezebel; we have men who could be inquisitors, kidnappers, and traitors, and women who could stone Naboth, and ask for the heads of prophets on a platter, as a reward for dancing well,—for we have in every neighborhood, unsanctified human hearts, which are capable, or may become so, of doing what has already been done, were they placed in circumstances like theirs who have gone before them. We have, in our congregations, the old and middle aged, young men and maidens, who deny the Lord that bought them, who crucify Him afresh, who sell their souls, not for great possessions, but for as small a compensation as did the disciple Iscariot. And we cannot but fear that if eternal life were offered you to-day, by the Lord in person, on condition that you should sell all, give to the poor, take your cross and follow Jesus—we fear you would not be able to do it; but that you would make the choice of the

young ruler, jeopardising your eternal interests for the interests of a moment. We fear you would do this, if precisely in his circumstances, for in the circumstances in which you are placed, you do, essentially, the same thing. The treasure in Heaven has been offered to you on as easy terms as it was offered to him; eternal life is as much within your reach, and as much needed by you, as it was by him, and yet you neglect it as he did; you make the same unwise choice which he made; you are selling your souls for considerations as worthless as those for which he sold his. In all the circumstances of trial in which you have been placed, you are found wanting in the Divine balance; and should you be placed in the circumstances of the young ruler, you would, unless grace prevented, make the same amazingly foolish choice. May God help you to choose wisely.

5. We learn from this subject, that worldly possessions are a hindrance to our salvation. The young man went away sorrowful, for he had great possessions. From this, it seems that if his possessions had been small, he might have followed the directions of Jesus. And from what Christ said then, and at other times, on the subject of riches, there can be no doubt they are unfriendly to our eternal interests. Hence, my hearers, why should we be anxious to have much of worldly good; why should we voluntarily and laboriously lay stumbling-blocks and obstructions in our way to Heaven? why exert ourselves to diminish our chance of eternal life? I know you hope better things of your acquisitions, and so do I; but, after all, it amounts, for the most part, to only a vain confidence to feel that we can stand where others fall. We wish to attain eternal life. We wish you to lay aside every weight and obstruction; we wish the love of money may not hinder you; and we know both from inspiration and from nature, that great possessions increase one's love of money. You must choose between treasure here and treasure in Heaven; and the greater your treasure here, the more difficult it will be to choose Heaven. You must forsake all for Christ, or not be his disciples; but the more you have, the more difficult it will be for you to forsake it for Him. The more you resemble the young man in the largeness of your possessions, the more danger there is that you will be like him in your end. And so of



your children. Your hearts desire and prayer for them is, that they may inherit eternal life. How, then, can you desire to leave them an estate which has a tendency to deprive them of eternal life? How dangerous it would be for your spirit and example to impress them with the notion, that wealth is the one thing needful. That it is valuable, you should feel—valuable to give to the poor—valuable in distributing blessings among the children of want—valuable in diffusing a knowledge of the Gospel, and the means of salvation. Thus used, the possessions of the young ruler had been precious indeed. Thus used, he would have had treasure in Heaven. Thus employed, your wealth, my hearers, be it more or less, will aid you.

The mistake of the young man calls on us to cast our bread on the waters, that we may find it after many days. He kept his, and never found it afterwards. It is in my commission to charge you not to trust in uncertain riches, but in the living God, who giveth us all things richly to enjoy, that you do good; that you be rich in good works, ready to distribute, willing to communicate, laying up in store for yourselves a good foundation against time to come, that you may lay hold on eternal life. Count me not, therefore, your enemy, if I urge on you greater liberality, in order that you may be saved; for if there is one thing which more than another perils the souls of men, the souls of you, my friends, it is, we have reason to fear, the love of money. It is a worldly spirit which hinders your following Jesus. It is worldliness which clothes our Zion in gloom. It is a want of distribution among the poor which spoils our title to treasures in Heaven. Learn, then, to be bountiful, to be liberal as Jesus, who became poor for us, who said, "It is more blessed to give than to receive." Do as He directs the young ruler to do, and, on his authority, we assure you of everlasting gain; of possessions when the world is burned up; eternal life and glory with the blessed ones, who have fed and clothed, and visited Jesus, by doing good to the poor, the least and most despised of his brethren.

## SEEKING FIRST THE KINGDOM OF GOD.

MATTHEW VI., 33.

*"But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."*

THIS is the advice of Christ, to those who heard his "Sermon on the Mount." It should not, perhaps, be regarded merely in the light of advice, but rather as a command. It is, like his other teaching, "a voice from Heaven." The speaker came from Heaven. The object of his mission was the redemption of our race. He came to seek and to save lost men. For this object He lived on the earth thirty-three years; then died a vicarious sacrifice for our sins. He thus proved himself to be the friend, the lover of our souls; and therefore what He has to say claims our regard, on the score of friendship. And not only is his claim to our attention good, because He is our friend, but because He is competent to teach.

Would you not incline your ear to one who had lived from the birth of time?—who had been acquainted with each successive generation?—who was himself a living and perfect history of all events, and the depository of all knowledge? Were such an one to address you this day—were he to give you the result of his experience—were he to counsel you as to the great concern which should engross you—how reverently, how intently would you listen! Now Jesus, you know, lived before the earth was. He has been, and still is, acquainted with all men, from the Creation—the good and the ill of their

lot—the wisdom and the folly of their course—the harvest of shame and of glory which they have reaped. He has the experience, the observation, the wisdom of more than six thousand years. He speaks to you. He has advice for you. What is it? It is this: “Seek ye first the kingdom of God.” You would, I feel confident, give breathless attention to him who had been in Heaven—who had visited the planets—who had travelled over the suns and stars—and who was intimately acquainted with all the beings who have lived in other worlds, and all the events which have transpired in every one of them. To such a teacher you would find it easy and delightful to listen. Well: one who is all this, and more than all this in his qualifications, condescends to be your teacher; one who has visited each point in the universe, and is acquainted with all, of every character and place, and condition—men and angels—has advice to give you or, rather, has given it already. It has been repeated in your hearing; and I beg to repeat it again. It is this: “Seek ye first the kingdom of God.”

The kingdom of God!—*where* is it, and *what* is it? The sea saith, “It is not in me;” and the gold saith, “It is not in me.” It is with men: not often found with the rich, the noble, and the mighty of this world: with all, however, prince or peasant, who are of a meek and lowly mind, an humble and a contrite heart. Our Savior, in speaking of it to his disciples, directed them in their search for it not to look abroad, saying, “Lo, here! or, lo, there!” for, added He, “The kingdom of God is within you.” By the phrase, “Kingdom of God,” as thus employed, is intended, a good heart, a temper loyal to the Great King, a fitness of disposition to enjoy the society of the holy. By the “Kingdom of God” is sometimes intended the whole body of the regenerated on earth, constituting the Church—hitherto a little flock, but destined to fill the earth. There is still another meaning attached to the words, “Kingdom of God,” namely—the heavenly state—the more especial dwelling-place of the Almighty King. It is described, in the revelations which John had in Patmos, as a most splendid and delightful place. Nothing is found on the earth like it, for richness, magnificence, and beauty. It is a state free from sin and sorrow; the wicked there cease from troubling, and there the

weary rest. It is, in one word, HEAVEN—the palace of the Blessed Lord God Omnipotent, and the future home of the good. Let me repeat it—"The "Kingdom of God" means the state and place of the glorified, on the other side of the shore of time. It means, also, the Church—the collective body of those on earth in a process of preparation to enter the house not made with hands, when they leave the tabernacle of clay. It means, also, that state of mind which properly constitutes one a member of the Church here, and qualifies him to be in Heaven hereafter. It is that holiness, without which no man can see the Lord. Such is the object which Christ directs you to seek; and is persuasion necessary to secure a compliance? Need urgency be employed? Are not all men sitting up to go to that kingdom?—are they not on the way?—are they not arriving and entering in? The way to this kingdom, one should think, would be thronged with pilgrims, so much so that the thousands walking in any other direction would, in comparison, be as a man walking alone. But, is it in fact so? Was the direction to "seek first this kingdom," unnecessary, inasmuch as nothing being said, all are anxious to obtain it? Was the exhortation of Christ in this instance uncalled for? No, my hearers. I appeal to you, is there not reason why it should be addressed to you, to your neighbors and friends? For so far as your observation extends, what is the object of pursuit? For what do men come in at your door? What do they ask at your hand? In what would they be counselled? With what would they be enriched. To what point is their course directed? If they inquire the way or the distance, is it to a place in this land of the dying, or to one unseen and immortal? If they ask to buy, is it the pearl of great price? the robe of righteousness? the bread of Heaven? the crown of life? Or do they buy only the clothing for the body, the gold which cankers, and the bread which perishes? Keep a journal? Write in it the names of those who say to you, Friend, can you direct me in the way to the kingdom of God? How many entries of this kind would you make in the year? Has even one individual made that inquiry of you, during the past year?

Is no persuasion necessary in your own case, my hearers? Have you ever taken your pen, and written down in their

order the objects deserving your care, your pursuit, your heart? It would be well to make a list of them, and in the order of their importance—the importance which, in your estimation, they possess. It would be well to place such an estimate before you—formed by your best judgment—aided by and based upon the judgment of the Lord—and then to act in accordance with your estimate. But, it may be presumed you have lived hitherto with no such schedule before you; and that the value which you assign to different objects of pursuit is to be gathered from the tenor of your conduct from day to day, and from year to year. Well, then, in reviewing your course, to ascertain what is the great, the first thing to which your lives have been devoted, what do you find it to be? What is *first*? What *second*? What *third*? Which is first, wealth or religion? Which is first, education, mental culture or religion? Which is first, personal beauty and the adorning of the body, or the improvement of your heart, the graces of the spirit, and the beauty of holiness? Which stands first, the estimation of men, the honor and praise among men, or the praise and the honor which come from God? Is religion the first on your list—or is it second, or third, or fourth, or last? Is it not in a great measure out of mind? Is it not deferred for the present day—the passing week—the current year? Is it not so far from being the first, that it is really the last? Last it is, by most men; last, I fear, by many and most of you. The ease with which you neglect the Bible; the unconcern with which you read it; your constant violation of its laws; your prayerlessness; your ingratitude when blessed; your complaints when corrected; the worldliness of which you are chargeable; the indulgence of your passions; the excuses which you make to quiet conscience when you sin; the side you take with the irreligious; your not confessing Christ's name; your preference of your selfish interests to the interests of the human family; these are the witnesses which may be summoned to testify against you, that you are not seeking first the kingdom of God. They testify that the direction of Christ is, in your case, necessary; that to you the text is appropriate; that our subject is one in which you are personally interested.

It has been remarked already, that this kingdom ruleth

over all—that those who belong to it are blessed, beyond all earthly lot. It is a point also which deserves your consideration, that we do not, as a matter of course, belong to this kingdom. We are not born citizens; our citizenship is to be acquired. The inference from the command of the Savior, “Seek ye first the kingdom of God,” is, that that kingdom is not now in your hands—is not now possessed by you, as it would be idle to talk of seeking what is already in our possession. Another inference is, that it will never be in your possession, but by your seeking it; for what propriety is there in your seeking for that which you can have without fail, whether you seek for it or not? If all men will, at any rate, arrive in the kingdom of God, the direction to “seek first the kingdom” is unnecessary. So, too, the commands, “Seek the Lord while He may be found,” “Agonise to enter in at the straight gate,” “Give all diligence to make your calling and election sure,” together with many others, thousands, I may say, of the same class, are quite gratuitous, quite unnecessary, if it is all the same whether we comply with them or not. No, indeed, my hearers, you will not be saved indifferently; you will not inherit the kingdom of God unless you seek for it; and not only *seek*, but seek *first*, earnestly, more earnestly than for any other object, for such is the direction; and it is not an idle one, for Christ condemned the use of idle words; and idle words they would be, were you to find yourself in the kingdom, while neglecting and thus despising this mode which is prescribed to you for obtaining it. We might as well be exhorted to travel to this village, being already here. When a price is set upon a thing, it is because you cannot have it for nothing; when you are directed to search for a thing, it is because you have it not now, and because it will not come to you of its own accord. The kingdom of God must be *sought*, and sought *first*.

It must be sought first, in point of *time*. It should be sought to-day, because the attainment is easier now than it will be hereafter. All things are ready now, and nothing is gained by delay—no widening of the path of life; no new path of easier ascent; no wider posts to heaven's gate. The attractions of that glorious world will not be multiplied; the choicest stones, the finest gold, the purest crystal, are there already. No new gems will be set in the crown of life now offered to you, to make it more attractive to-morrow than it

is to-day. If Heaven shall hereafter seem more desirable to you than at present—and it will thus seem, depend upon it—it will be owing simply to a change in your estimation of it, not to a change in the place itself. The change must be in you. But what change will pass on you, by deferring to do your duty, which shall incline you to do it? Will your love of this world be lessened by indulgence? No; it will be increased. Will your habit of rebellion against God be diminished, by daily additions to it? Of course not; it will be stronger and stronger. Will your aversion to holiness subside, by a continual course of sinning? No; it will increase with your years. Old sinners are seldom reformed; death-bed repentance is seldom genuine. To sin another day, in the hope that repentance will be easier to-morrow, is like attaching a weight to a drowning man, in order that he may float thereby; it is to add fuel to a flame, with the hope of extinguishing it; it is to cut the cords of life, with a view to prolong life. Those of you, my friends, who intend to seek the kingdom of God at all, should make haste. Those who intend to return at all, should not go further off. Those who intend to repent at all, should not harden their hearts. Those who would be holy, must not add to their sins. Those who would arrive at Heaven, must direct their steps thither. The time, then, to seek the kingdom of God is *now*. Delay, so far from rendering its attainment easier, makes it only more difficult; so far from brightening your prospect, renders it darker: and yet you are laboring under the infatuation that you can become a Christian at some future period better than at the present. We prove to you that your difficulties are increasing by delay—your hope diminishing—just as clearly as that four is greater than two; just as clearly as that to walk in the way of death is not the way to arrive at life; and still you believe that delaying is rendering your case more hopeful; else, how could you calmly defer day after day; how float quietly on the stream which bears you to the gulf of perdition! How is this, unless you think that the nearer you approach the cataract, the gentler the rapids become.

Thus far we argue with you to seek first the kingdom of God in point of time, on the presumption that you may live these many years. But we have no right thus to presume; we are right rather in urging you to improve the present

time, on the ground that no future opportunity may be granted you. This Sabbath, in the common course of providence, is the last Sabbath to more than five hundred thousand of our fellow beings; for the weekly demand of death in our world cannot be less. If a sermon were addressed to the assembled race, and the preacher should urge the audience to seek first the kingdom of God, because five hundred thousand of them would be dead before another Sabbath could arrive, would not the possibility of your being of that number demand your serious concern? If so, it demands it now. I know it has often been said to you, you may not live, attend therefore to your salvation. You may not live, pray. You may not live, repent. You may not live, submit to God. And yet you have lived, and lived notwithstanding you neglected to become pious. But the argument from the uncertainty of life, though it be old, is not enfeebled by age; it grows stronger every day; it is more forcible every time it is repeated; you approximate continually nearer the last week; on no preceding Sabbath has there been so much reason to apprehend a speedy termination of your day of grace. Let, then, the direction of our Lord fall with peculiar weight on your ears, Seek ye first the kingdom of God.

Again; the kingdom of God should be sought, not only first in time, but first in interest, in affection, in earnestness. The heart must be in it, and it in the heart. The attachment to it must be greater than to all other objects, for it is an object greater and better than all others, for it includes within itself all good. Unless it be sought with the whole heart, it will not be found, because, for you it cannot exist independent of your whole heart, your highest love. The kingdom of God obtained by you, or in you, is only another way of expressing your religious character. To seek the kingdom of God, is to seek religion. Religion is supreme love to God—hence, when you love God with all the heart, the kingdom of which we speak is yours. Your religion is you, yourself, and as all true religion is a portion of the kingdom of God, you, if truly religious, are a part of that kingdom. They who imagine they can be saved without being converted, do not understand the nature of salvation. They



who suppose they should of course be happy if they were only in Heaven, do not understand the nature of Heaven. They who think that religion is like an article of clothing to be put on or off, or like other property, no matter whether it be obtained this year or next year, no matter whether it be first, second or third on the inventory of their possessions, —such mistake the nature of religion. Religion is a right temper; one not natural to us, and therefore to be sought; it is the temper which prevails in Heaven, which, indeed, constitutes Heaven, therefore to him who has it not, there is and can be no Heaven, no kingdom of God, no real, substantial bliss. To love God supremely is to regard the kingdom *first*, not *second*, and so regarding it, you will not fail to find it; for such regard is evidence that it exists in you; while, on the other hand, without the whole heart, it cannot exist in you or for you, and of course cannot be found by you.

As a motive for becoming religious, for being righteous, Christ assures his disciples that they shall, as a consequence, inherit all necessary worldly good. "All these things shall be added unto you. The religion which makes men happy in Heaven will make them happy here on the earth, for it consists not so much in the place we inhabit as the temper which we indulge in the place. Godliness is profitable unto all things having the promise of the life which now is. The Christian religion cannot be heartily embraced by an individual without his finding his condition thereby improved. If he is naked, it will clothe him; if he is hungry, it will feed him; if he is licentious, it will purify him; if he is fraudulent, it will teach him to be honest. Religion will make individuals and nations better, always, and without exception. It will make them richer even in worldly goods. It denies them nothing which they ought to have; it prohibits no work which ought to be done; it forbids no bargain which it would be best to strike; it shuts up no path in which it would be safe to walk; it prohibits no gratification in which it were gain to indulge. Religion teaches the idle to work, that they may eat; it teaches each to seek the good of others as a sure way in which to be himself blessed; it asks every man to pay promptly his debts; to contract none which he cannot discharge; to steal not; to rob not; to lie not; to

kill not; to cheat not; to oppress not; to enslave not. It requires its subjects to be diligent in business. Idle men are not in God's kingdom,

"For Satan finds some mischief still for idle hands to do."

The intemperance which washes away in its fiery flood millions of money and of lives, and enlists and disciplines armies of paupers; the wars which exhaust millions of wealth and of blood, and are followed by desolation and poverty; the licentiousness which makes the body leprous, and the heart rock, and the purse empty; the Sabbath breaking which impoverishes those who indulge in it as certainly as fire will burn him who takes it into his bosom, and the slavery which blights every land it touches, and pollutes every thing on which it breathes, these belong not to the kingdom of God; these are not a product of religion; they have no part nor lot in the matter; they are each and every one, with all their kindred vices, the children and servants, the parts and parcels of the kingdom of the devil. Sin is poor; sin is hungry; sin is blind; sin is naked; sin is in want of all things. If you find sin rich, you may know, without inquiry, it is stolen riches.

My hearers, if you would have all necessary worldly goods, all these things added unto you, seek first the kingdom of God;—be godly, for godliness hath the promise of the life that now is. Religious men find open to them every source of valuable pleasure and lawful pursuit; their relish for the enjoyments of life is improved, many new and interesting associations cluster around the most common every day objects and occasions, and the diversified relations of life, giving them more value, because viewed in their relation to the great first cause, Our Father, God.

From the hasty glance which has been now taken of the kingdom recommended to our regard by the Great Teacher, a kingdom deemed by Him, who has all worlds in his eye, who has all knowledge, who holds in his hands the scales by which nations, diadems, honors, fame and happiness, are weighed—of so much importance to us as to justify Him in giving his own life as the price of our entrance into it, shall we not hear, shall we not obey his voice, which says, "Seek

ye first the kingdom of God." First in time, first in earnestness. The search must be prosecuted with the whole soul. It will avail nothing to make it second to any other object. Ye cannot serve God and mammon. The kingdom of Heaven will not be entered by you, if you pray in the morning and are prayerless in the evening; nor if you seem religious on the Sabbath and are not religious on the other days of the week. All our religious duties must be performed heartily unto the Lord. Our ordinary business must be prosecuted heartily to the Lord. We must eat and drink to the glory of God. On your merchandise, your manufactures, your mechanic arts, your farms, your flocks, your houses, your apparel, your daily bread, you must write, "Holiness to the Lord." In your recreations, your social interviews, your correspondence, your prayers, in days of thanksgiving and days of fasting, in solitude and in the crowd, in the closet and in the congregation, you must not fail to seek first the kingdom of God. And regard not this measure of devotion as being righteous overmuch; for be assured *that* is not a desirable state of mind, that is not a right feeling of the heart, that is not a worthy labor of the hand or the head in which religion, love to God and man, cannot be mingled; nay, cannot be, and is not, in fact, the foundation. If you find yourselves engaged in employments on which God's blessing cannot be invoked; if you commit deeds which you would conceal from his sight; if you go to places where it would not be proper for godliness to go; or if your heart goes though your body does not, be assured you are missing the way to the kingdom; your search is proving unsuccessful. Be not deceived, God is not mocked. If you seek first the kingdom, you shall find it. If you seek it second to any other interest, you shall not find it. A minister or missionary who preaches this kingdom to preach himself, shall not enter it. The man who would join it in order to obtain worldly promotion, shall not enter it. The tradesman who writes the name of the Lord on his wares, that they may sell better, shall not enter in. The charities, the prayers, to be seen of men, shall not open the door of the kingdom to you. God's kingdom will bow itself down to no other. It will be a stepping-stone to no other. It came to find a place in the heart; to renew it; to possess the whole soul; and if it fail,

it will return back to God and leave you behind. If you embrace the kingdom heartily, it will embrace you. If you neglect it, complain of none but yourself, that you lose it. And the loss shall not be made good to you ; for what shall you give in exchange for the lost kingdom of God ; what give in exchange for your lost soul ?

## PRINCIPALITIES AND POWERS.

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EPHESIANS VI., 10-12.

- “10. *Finally, my brethren, be strong, &c.*
- 11. *Put on the whole armor of God, &c.*
- 12. *For we wrestle not, &c.*”

WE are weak, but in the Lord Jehovah is everlasting strength. Hence Paul exhorts the Ephesian saints to be strong in the Lord, and take for their warfare the armor of God—not a part, but the whole of it, that they might be fully prepared to encounter their foes. We, my friends, have the same enemies, and need the same aids. The magazine of Heaven is open to us—the weapons, offensive and defensive, are ready,—the whole panoply, that we may be perfect, entire, wanting nothing; able to resist and subdue our foes—especially, that we may be able to stand against the wiles of the devil and his angels. For that such spirits exist, and influence human affairs, is placed beyond all reasonable doubt, in the Scriptures; the mission of Christ was designed to counteract and defeat their plans, and to subjugate the realms of the prince of death to himself, their rightful Lord. But in spite of all this, the fact of satanic influence is very much overlooked; we fail to give it due consideration; it is one of the wiles of the great adversary to induce unconcern and infidelity in regard to himself and his devices; that, being off from our guard, we may be taken captive, tempted, harrassed, afflicted and destroyed.

In addition to direct scriptural assertions, warnings, and cautions, we find incidental evidence of wicked spirits, of their malign tempers and deeds, in various historical records, which, like the other Scriptures, are written by divine inspiration, and are profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be thoroughly furnished unto all good works himself, and also able to oppose the wicked works of others. How far we may be influenced by invisible agents, good or evil, it may not be easy to determine; nor to see in what way their power is exerted; but the fact is plain—the good ones minister to the heirs of salvation, the bad plot our destruction. And we have occasion to be on our guard, when assured that the Tempter prevailed upon Eve, while she was yet in a state of innocence and holiness, to disobey God, to cast off her allegiance to her Maker, and become a subject of Satan's dark empire; transferring, with herself, her unnumbered future posterity into a state of revolt and death. His daring and success in this enterprise, is a warning to us to beware of his wiles: and accords with the doctrine of our text, that we have to wrestle with principalities and powers, and that we require in the conflict the armor and strength of the Lord. Take another instance of Satanic agency, exerted on that perfect and upright man in the land of Uz: see how his property was destroyed, his children slain, his own person smitten with loathsome disease, and his wife induced to counsel him to blaspheme, and die; see how, failing thus far, the tempter beguiled his friends, who came to condole with and to comfort him, to become his accusers and further tormentors, till he lost his patience, and cursed the day of his birth; and then tell me, if you think we have nothing to fear from his devices, and stand in no need of caution. Indeed, my friends, we are every hour in jeopardy of some onset being made upon us by wicked spirits, under "the prince of the power of the air," so that, if we have not divine armor on, and fight in the strength of the Almighty, we shall be carried captive by his infernal forces.

And we have heard of another man—a man after God's own heart—a pious king, who was tempted by Satan to number the people of his realm. We might not perceive

anything criminal in taking the account, and yet Satan perceived that it would displease the Lord, and endanger the nation, for it is written that *Satan stood up against Israel, and provoked David to number Israel*—a procedure against which even wicked Joab, his devoted general, remonstrated as a foolish and dangerous one. But the malign tempter had so possessed the king's mind of an ambitious fancy, that he would not be dissuaded—he persisted in his order, it was executed, and a judgment came on the nation in the death of a great multitude by pestilence. Now this is an example to check our vain ambition, to apprise us of the danger from pride of falling into the snare of him, who, through pride and lust of power, was cast out of Heaven, and with him that host who constitute the principalities and dominions against which we have to wrestle, and for a victory over whom we are offered the strength and the armor of God, and urged to put it on.

Consider further, not only do we find infidelity in the existence and power of Satan rebuked, and our contempt, and non-resistance of him reproved by his victorious assaults upon Eve in her innocence, Job in his perfectness, and David in his loyalty, but also by his encounter with the Son of God himself, when he came to our rescue. Here the tempter did not succeed, and the reason was that the man Christ put on the whole armor of God, and was strong in the might of Omnipotence. Otherwise, as we should do when pressed with hunger, He had been persuaded out of the stones to command bread; or, when on the pinnacle of the temple, to commit himself to the care of angels to prevent his fall; or, when on the mountain, to perform some act of homage for the reward of all the kingdoms of this world, and the glory of them. Only think of that, the devil tempting the mighty Redeemer, setting him on the eminence, and quoting Scripture as the authority for a safe, and glorious angelic conveyance down in sight of admiring multitudes;—only think of that power by which the great magician placed before Christ's eyes all the kingdoms of this world and their splendors, claiming them as his, and to be transferred by him to whom he pleased—temptations which were resisted by the Savior because He was, in the divine strength, able to stand against his wiles, and, with the whole armor of God, to

wrestle against principalities and powers. But, at the same time, forget not, that Satan is the same arch fiend, more wily and malicious now than then, by the added experience, knowledge and hate, of eighteen hundred busy years, and tell me if we shall not fall a prey to his snares and blandishments, unless the wisdom and might of the Lord shall shield us, unless we put on the whole panoply furnished by Jehovah. For it is easy to predict the issue of the struggle in the case of every one, who is not thus defended. To our various passions he will present some bait, in confident hope of success. We may, for gain—one after this manner, and another after that—sell our Savior and our souls. Why did Judas commit that crime which has rendered him one of the wonders of the universe? We may think that it was his depravity alone, or he may have hoped that he himself would not only be gratified with the thirty pieces of silver, but that his master would, as he had more than once before, deliver himself by a miracle from the hands into which he was about to be sold. But however we may account for it on the ordinary principles and operations of human nature, the Bible accounts for it thus: "*Then entered Satan into Judas, surnamed Iscariot.*" The adversary of God and man, for the time, became incarnate in that traitor; woe unto him; better for that man never to have been born. A diabolical influence pervaded him, and led him on from the indulgence of avaricious thoughts to that terrible transaction for which there is no suitable name, then left him to remorse, to suicide, and hell.

How, my hearers, do you account for the conduct of Ananias and Sapphira? The desire of wealth and of fame is a common one, liable to exist in our hearts as in theirs; and, left to ourselves, the wicked one might tempt us to sin as enormously as they did. The love of lucre, and the desire of applause for sacrificing their possessions to the public good, inflamed them. We might not see the agency of the devil in this, but content ourselves with saying that they were instigated by vanity and the love of money. But that question of Peter, who was inspired to know, "Why hath Satan filled thine heart to lie unto the Holy Ghost?" teaches us that the snares of the adversary destroyed them, that they yielded to his devices, as Judas did, and as many have since,

and as we are liable to do. These instances are recorded to set us on the watch, to impress on our hearts the counsel to be strong in the Lord, and put on the whole armor provided by God. For we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places; or, as it may be expressed, *wicked spirits in heavenly places.*" For the word rendered "high places," is used of those that dwell in Heaven—of those who come from Heaven—and of the heavenly bodies, as the sun, moon, and stars; also the sky and the air, which region, it is supposed, evil spirits occupy; and hence, perhaps, it is, that one of the titles of their leader is "the prince of the power of the air." Certainly, we cannot regard the third heavens, where God resides, as the place of their abode, for the Scriptures speak of their being cast down to hell, and reserved in chains of darkness to the judgment of the great day. While such is their condemnation, they expatiate at present over the face of the earth, and in the atmosphere around it; and, in some instances, as it would seem, they appear in the presence of the Most High. For, on one occasion, when the sons of God convened, Satan came also among them: and the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth?—implying that Satan was acquainted with men, and could compare their characters. Satan attributed Job's religion to his riches, and the Lord permitted Satan to prove him by taking his riches away. After this, there is another conference between the Lord and Satan about Job, and another commission given to his accuser.

This certainly was a wicked spirit in a high place! See also what is written in Zechariah, "He showed me Joshua, the high priest, standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem, rebuke thee; is not this a brand plucked out of the fire?" Turn, now, to the 12th chapter of Revelation, and we find it written, "And

there was war in Heaven: Michael and his angels fought against the dragon, and the dragon fought and his angels, and prevailed not: neither was their place found any more in Heaven. And the great dragon was cast out, that old serpent called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in Heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before God, day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and the sea; for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." We attempt now no explanation of these passages, but adduce them as suited to impress us with the vastness and power of our spiritual foes, and the necessity of God's armor and strength to aid us in resisting them.

Another instance might be given of spiritual wickedness in high places, which has been deemed incredible by the captious, but which harmonises with the facts already mentioned. I refer to the lying spirit in the mouths of the false prophets, tempting Ahab to go up to Ramoth Gilead, to battle against the Syrians, and assuring him of success. Micaiah, a true prophet, predicted his overthrow, and gave his authority by relating a vision. "I saw the Lord," said he, "sitting on his throne, and all the host of Heaven standing by Him on his right hand and on his left. And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth Gilead? And one said on this manner, and another said on that manner. And there came forth a spirit and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying Spirit in the mouth of all his prophets. And He said, Thou shalt persuade him, go forth and do so." This lying Spirit was, we think, a wicked angel, and to be taken as a proof that they are at times in high places, and that it is no idle summons which calls on us to resist them.

And need we add the contention mentioned by Jude, between an Archangel and the Devil, disputing about the body of Moses? or the resistance and delay, during a period of twenty-one days, which an angel sent to Daniel, experienced from the prince of the kingdom of Persia, by which prince, we understand, one of the powers spoken of in our text, as exercising his sway there, and who proved too strong for the heavenly messenger till he was aided by Michael, and thus rendered victorious.

Now, my hearers, while these "are things hard to be understood" by us who dwell in houses of clay, and perish before the moth, yet are they part of "the true sayings of God" and not the fictions of human imagination; for while Milton and other poets may make them the basis of statements which originated in their fancy, the Bible verities are not, on that account, to be discredited. We must not regard the doctrine of infernal interposition in our affairs as childish and superstitious, but so far from it, we cannot fail to find abundant confirmation of appalling dangers impending over us, and continually surrounding us, which can only be opposed by the mighty power of God, vouchsafed to us in the armor which Heaven provides, and the whole of which we must put on, in order to stand against Satanic wiles, and wrestle successfully against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. For, existing in numbers designated by legions; possessed of power beyond our conception; filled with a malignity the most implacable; and endowed with a vast intelligence, increased by use and the acquisitions of ages, and this world the theatre of their operations, and the ruin of our race, of you, and of me, the point on which their cunning and enginery are brought to bear,—our hope would be indeed forlorn, and imminent and deadly the breach we stand in, and perdition the landing-place, and the lot of all born of Adam, were it not that Christ has come to our aid, taken upon Him our nature, that He might destroy the works of the devil; were it not that the mighty Spirit helps our infirmities, and aids our escape; were it not that the holy angels are the powerful allies of those who shall be heirs of salvation; and were it not that, in addition to all these, the panoply of God were cast about us, and we kept

upon our watch. Count it not superfluous, then, that we blow the trumpet of war in our Zion, and that we give to it a certain sound, loud and long; that we summon you to arms; that the place of rendezvous is the cross; that the captain is Jesus Christ; and that we set up our banners in the name of the Lord of Hosts. Nothing less will do for us than conflict—we must eat and sleep with our harness on, and our hands must grow to our swords. If any cry peace, our reply is, "What have we do with peace so long as we wrestle day and night with principalities and powers, and the stake at issue is Heaven or Hell; so long as the infernal hosts are mingling in all mortal movements, and employing their prowess alike to impede the salvation of nations to Christ, and to keep your little child from approaching the Savior's arms.

So apt are we, my hearers, to pay little practical regard to the urgent and mighty business to which this sermon summons you, that I fear you will regard me as speaking in parables, or as dealing in declamation with which you have no more concern than if I were repeating an address of Demosthenes against Philip, or of Cicero against Cataline, or of Patrick Henry against the oppression of George the Third. If you think so, it proves our doctrine true, the wicked one is here, he has you already in his toils, he is now leading you captive at his will, he is blinding your minds against the plain light of Heaven, rendering you deaf to the voice of revelation, insensible to your thralldom, and pleased with the chains which bind you. No; we speak not of powers which once lived and are now dead; we speak not of a devil who is already in the pit, under lock and chain; but of wicked ones at my side, in this pulpit, plotting for my condemnation, and also by you to catch away the word, as seed, sown on the beaten path, is caught up by the birds of Heaven—spirits which will attend you home, lead you to forget what manner of persons ye are; obliterate the impressions of truth; fill your heart with earthly schemes, plans, hopes, and pursuits; keep you from prayer and repentance; inflate your pride, and preach to you as the serpent did in Eden, "Ye shall not surely die;" and cry, peace, peace, to your souls, when there is, saith God, no peace to the wicked. It is not an obsolete fiction, but a present, liv-

ing, fixed fact, that Satanic influences abound in our habitations and our hearts, multiplied up and down and at every corner of our streets—for the most part unseen and unsuspected—in some instances, open and manifest in profaneness, and ribaldry meeting the ear, in the intemperance and gambling which meet the eye, and in the general indifference which prevails, to the amazing interests of our eternity; the carelessness and the levity with which the unconverted are passing on to perdition, and the apathy and unconcern of the professed followers of God at this lamentable state of things—a state which would agonise their souls, and lead them to weep and pray day and night, if the fascinations of the arch enchanter had not bewitched them into a slumber, like that which dreams of safety when sudden destruction is at the door.

Bear with me, then, while in the execution of my office as the ambassador of Christ, and in the delivery to you of my message from God, I reiterate again that portion of it which in our weakness requires us to be strong in the Almighty; which in our exposure permits us to put on the whole armor of God; which assures us, by way of justifying such a provision, and securing our earnest and immediate regard to it, that it is no common and contemptible foe with which we have to struggle—that it is not against flesh and blood we wrestle—but against principalities, against powers, against spiritual wickedness in high places. Watch and pray, therefore; put the armor on; take refuge in the Rock of Ages. The God of Jacob defend thee, and send thee help from his sanctuary, that you may stand in the evil day, and be in the ranks of the redeemed to shout the victory when Satan falls, like lightning from Heaven.

But before that triumphant day when the prince of this world shall be cast out, there is much to be done for the nations in darkness. The Gospel must be sent to their aid; its heralds and soldiers haste to their rescue; the sword of the spirit must be placed in their hands; and our prayers ascend for their success in the holy war. Thûs shall we express our thanks to Him who travelled in the greatness of his strength, and dyed his garments in blood for our rescue; thus be obedient to the command, to teach the Gospel to every creature; thus exhibit our loyalty to his throne, who

spoiled principalities and powers, and charged his friends to prosecute and complete, at whatever cost and sacrifice, the subjugation of the world to Christ. This war against sin, Satan, and his angels, how momentous and vast! The numbers now enrolled in it, how small! As it were the voice of one crying in the wilderness—How inadequate our contributions and our prayers! As Christ agonised in the garden, that He might redeem the world; so should his disciples pray earnestly, that redemption may go forth. As Christ shed his blood, in conflict with wicked spirits, to deliver our race from their deadly grasp; so our blood should be ready to flow in the same conflict. As God gave his Son to rescue those in bondage to the powers of darkness; so should we give our sons and daughters to walk in his steps. And as He who was rich became poor, to recover us from the indigence of sin, and endow us with affluence in Heaven; so should we expend our wealth, to enrich with a great salvation the millions who sacrifice their possessions and themselves on altars built by superstition, and lighted with fires which burn to the lowest hell. All interests and enterprises should be subordinate and subservient to the great salvation; aside from that, they are of no permanent value; they vanish like the dew, or support and perpetuate the domain of wickedness in high places and in low—the darkness of this world. We must, as it seems to me, be conscious that our utmost has not been done to subjugate this world to its rightful Lord; and as some time further may, in the Divine forbearance, be allowed us, in which to gain the honor and crown of those who have borne, and had patience, and for Christ's sake have labored and have not fainted, let us improve it as we shall wish we had done when the last trumpet shall summon us to stand with angels, good and bad, and all the generations of mankind, at the bar of God. Our personal interest in the triumphs of the Cross, how immense! and how urgent our duty to preach deliverance to the captives of sin and Satan! I am afraid we do not understand it. I fear that I do not, although I have devoted ten years of my life to labors among a people whose altars once smoked with human victims sacrificed to devils, and where the idols fell into the fire before the Word of God. I must confess that, in exchanging that residence for one among you, I have had

my fears it was a dereliction of duty for which my name might be blotted out of the Book of Life; and yet I hope not. But, let me say further, it seems to me presumption to think of being disciples of Christ, unless we take our Cross and follow Him—forsake all for Him; unless we can say, “If I forget the dying heathen, let my hand forget its cunning; let my tongue cleave to the roof of my mouth, if I do not plead for them, and esteem their salvation better than silver and gold, houses and lands.” Let us rejoice to contribute to sustain Christian missionaries in their conflict in realms of darkness. It is our cause, as well as theirs; it is our duty, as well as theirs; it is our hope, as well as theirs; it is our joy and our crown, as well as theirs, to prosecute this war with principalities and powers. And if without leaving our country and kindred—if without taking our lives in our hands, and suffering the perils of the sea, and among barbarians—and if without laying our bones with those of Judson and Mills, in the ocean, or Harriet Newell, in the Isle of France, we may at home, by our prayers and our offerings, assist in turning many to righteousness, so that we as well as the martyrs shall awake from the dust of the earth to a glorious resurrection, then, need anything more be said to make us faithful stewards? And all being faithful, it will not be long before it shall be said to you, not as now:

“Hark! what mean those lamentations,
Rolling sadly through the sky?
'Tis the cry of heathen nations,—
‘Come and help us, ere we die!’”

But, “Hark! what mean those anthems rolling joyously through the Heaven of Heavens? It is the voice of the redeemed heathen, helped before they died to wash their robes strangely white in the blood of the Lamb!”

THE PURCHASED POSSESSION.

TITUS ii., 14.

"Who gave himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works."

Who gave himself? It was not a man, nor the sons of men. No thought of an effort to redeem me has been entertained a moment by any in this assembly, though you all know I am a lost sinner, and need salvation. And so are you, my hearers, lost sinners; and yet I am not redeeming you, nor giving to God any ransom for you. It has not been, it is not now, and it will not be hereafter, among the questions agitated in the most agitating times, What shall we do to ransom lost men? It may be asked, "How can we destroy them?" but where is he who will give his life an atonement for our souls? The silver and gold are not collected for this; the libations of oil are not poured out for this; we do not shed blood for it; nor meet to consult about it. And if we turn to the angels, we know not that they ever thought of redeeming us, that any one ever went to the throne to offer himself in our behalf. We know they wish us well; they rejoice when we repent; but not of angels, not of men, it is written, "Who gave himself for us." "It is Christ that died;" the last in the universe whom we could expect to pay the debt; and yet the only one who has taken the matter seriously and effectively in hand. He bought us

when sold under sin. He considered whether our redemption were possible ; He ascertained the expense of freeing the captives. And when He found how much it was, He failed not : He paid it. Ye are bought with a price, not of silver, nor gold, nor pearls, but with the humiliation, sorrows, stripes, agonies, and blood of Jesus. You go free, because He was bound ; you escape the sword of justice, because it smote his body and soul ; you live, because He died. In short, He placed himself in your stead ; He gave himself for you ; He expired on the Cross, that you might not perish, but have everlasting life.

The purchaser was Christ ; and the price paid was Christ. God the Son bought us, and He gave himself, the Son of God, for us. For us ? Yes, for us. Not to secure an exemption from present suffering, for we suffer still ; nor from temporal death, for we die daily ; nor unconditionally from eternal death, for many perish, notwithstanding the great sacrifice. He gave himself for us, not that he might simply pay our debt to divine justice ; nor that he might save us in our sins at all ; nor that we might be taken to Heaven till first fitted here to enjoy Heaven ; but who gave himself for us, that He might redeem us from *all iniquity*. He died, not only that our past sins might be forgiven, but that our future sins might not be committed. He died not only to atone for our iniquities, but that continued iniquity might be discontinued, and not prove our ruin. His flesh and soul were broken, not only that our transgressions might be turned into oblivion, but that we might break off our transgressions by turning unto God. To live in sin is to trample on Christ's blood, for that blood was shed to redeem us from sin ; not from the consequences only, but from the thing itself ; to make it odious to him who sees, or hears it ; and hateful most to him who commits it. He gave himself, to purify unto himself a peculiar people ; not only to obtain for them a pardon, but a better character, a new man, created after God's image. Redemption, both from the curse and the love of sin, go together ; where one is, the other is : both are united in the peculiar people. Purification is setting in on a soul, just when that soul sets its face Zionward ; it increases with each step taken on the road, and becomes entire in Heaven. Hence, whether Christ's death is of any

avail to you, or me, or any other, is to be known by our progress in holiness, or by our zeal in good works, as a good tree brings forth good fruit, a sweet fountain sweet streams. Therefore, of the teaching of our text, this is the sum: *Christ gave himself for sinners, that they might be holy; a treasure for himself; and the mark by which they are known as his, is zeal in well-doing.*

REMARKS.

1. Since Christ gave himself to redeem his people from all iniquity, those who continue in sin continue unredeemed.

It is true, we think, that Jesus died for all; for the sins of the world; his atoning sacrifice is ample; adequate, my hearers, for each one of us; and we are all equally concerned in Christ's death as an atonement for sin. You are prisoners of hope, and not of despair, because Christ died. The invitations of the Gospel are made to you, because an atonement has been made for you. But it may still be a question, "Are you among the redeemed?" The atonement opens the prison door; the redeemed are they who come out. The atonement offers to every one pardon; the redeemed in this assembly are they who accept this offer. The atonement casts up the way to Heaven before you all; the redeemed alone walk in that way. The atonement finds you all in your sins, and in spite of it you may live, you may die, too, in sin, and sink with the load of your guilt; but redemption, if it touches you at all, will change you to a state of safety; it will not be satisfied simply to take you from the officer that is conducting you to prison; it must see to it that you go in the way to Heaven. It will not only remove the bars and unlock the gate which prevent the prodigal from returning to his father's house; it will also inspire him with a new spirit, bring him to himself, excite him to arise and go; it will take away his rags, and adorn him with comely apparel, and put a new song in his mouth. Redemption, my hearers, has no part in you, nor you in it, until you break off your sins by repentance, and your iniquities by turning unto God. For, unless this be done, the end for which Christ gave himself is not accomplished in you; and,

though you may bear the Christian name, you possess not Christ's spirit; and the hope which you indulge of Heaven should be immediately transferred from the sand to the rock—to the position of the pure—the redeemed from all iniquity by the blood of Christ.

2. Since Christ gave himself to purify for himself a people, the sanctification of his people must be progressing.

Certainly so, unless they are already perfect, otherwise the object will fail for which Christ gave himself. That you are not yet perfect, I need not inform you; for you are painfully burdened with your imperfections; or if not so, your case is the result of insensibility. You need then to go forward; the giving of Christ for you requires that you grow in grace. The Christian's life is progressive. The Christian's position in the straight road is further on, from year to year. His light shines brighter. The lineaments of the Redeemer are more manifest, as piece after piece of the old man is put off, and the new, after God's likeness, is put on. We know that progress in piety is a difficult test, but we are sure it is a reasonable one. The redeemed ought to love and serve God more and more; their delight in prayer and praise be greater to-day than yesterday; their love of Christ's friends and their labor for him, more this month than the last. Their hearts should be more pure, their lives better. It is not necessary that they should esteem themselves to be so, so far from it, that like perfect Job, they may well abhor themselves in dust and ashes; and no doubt they will, as did Isaiah, seem in their own eyes more vile, as they are renewed day by day by seeing the King, the Lord of Hosts. If, then, we are not proceeding, if we are not only ready to halt, but actually at a stand, or going backward, living on past experiences, clinging to an old hope; and if you are asking, Where is the blessedness I knew when first I saw the Lord, but never calling on your souls to praise Him for present mercies; and if your friends feel that you were more like a Christian five or ten years ago than you are now, my hearer, it is time to examine yourself whether you are in the faith; whether Christ's death is useful to you; for He died to purify his people, and lead the just in a path, like the sun shining more and more unto the perfect day.

3. Since Christ gave himself to redeem and purify a

peculiar people, i. e., a people for himself, they must be of great value. They are the purchased possession. Christ himself is the purchaser. Christ himself is the price paid. They are worth more than unnumbered worlds; the material universe cost not so much. He gave for that, not himself, but only the word of his power. Hence it does not surprise us to be told, that he who lifts his finger to injure Zion, touches the apple of God's eye; and he who feeds and clothes a poor disciple feeds and clothes Jesus; and that to offend one of the least saints is worse for the doer than a millstone about his neck in the depths of the sea. The redeemed are regarded by Christ as himself; they are one. Hence I must honor and serve Christ by honoring and serving you, his people. As I love Him, I must love you; as I would not grieve and wound Him, I must not wound and grieve you. And hence the cup of water given in the name of a disciple will meet with a reward beyond all wealth; and hence, too, the prayer, "Father, forgive them, for they know not what they do," is appropriately made for those who lacerate "Christ's body, which is the Church." Precious in the sight of the Lord are his saints—more so than suns and systems—more so, perhaps, than principalities and thrones; for to possess himself of the heavenly hosts, He gave the command, "Let them be;" while for us He gave his blood, that we might become kings and priests under God. Well may we wonder at this; well may angels desire to look into it; well may the ransomed of the Lord, as they are on their way to Zion with songs and everlasting joy on their heads, ask, "What manner of persons ought we to be in all holy conversation and godliness?" which leads me to remark—

4. Zealous of good works the redeemed should indeed be; it is their reasonable service. For this Christ gave himself; hence his people cannot be wicked workers; they cannot be idlers; they cannot work righteousness itself in a cold and heartless style. No. They must be zealous, ardent in well doing. None need to fear that he shall be righteous over much; or that he shall superabound in good works. For Christ gave himself for his people, and the mark by which they are known as his is, *zeal in well doing*. By this shall they be known; for this shall they be valued; in this shall

the thing purchased resemble both the purchaser and the price paid, Jesus Christ, for He was zealously affected always in a good cause; "He went about doing good." *Right action* from *right feeling* is the end contemplated in the death of Christ. The branches are united with the vine, not to be barren, but to bear much fruit. The treasury of Heaven was exhausted in the gift of Christ, not that it should never be replenished, but that it might receive the travail of his soul and be satisfied. Laborers are called into the Lord's vineyard, not to be idle there, but to perform that which is good, and to perform it earnestly, steadfastly, immoveably, always abounding in the work of the Lord. They are made to work, to work well, and if any are not doing so, they are not known as Jesus Christ's make; they have not on them his stamp; they are not signed with his signet; they are counterfeits. Beware of the imposition. "*Zealous of good works*" is the mark of the true. Is it asked, "What are the good works in which the members of Christ's family should be engaged?" Of this you have little need to be informed, for even those who are not Christians have a tolerably correct impression of what a Christian should be; of what is, and is not, an honor to his profession. It is doubtless a good work to pray daily in secret and in the family; it is a good work to control your temper, bridle your tongue, and speak kindly to all in your house; it is a good work to be constant in your attendance at social meetings for prayer; to be present always and in season in the house of worship on the Sabbath, to hear attentively, and be doers of the word. It is a good work to be united to Christ's visible Church, to eat worthily the Lord's Supper, to dedicate your children to God and train them for Him. It is a good work to have your children in subjection, and to be yourselves subject to rightful authority. It is a good work to speak the truth, to be diligent in business, to owe no man any thing but love, and to pay that which we owe. It is a good work to preserve your health, to rise early and retire early, to be punctual to appointments, to keep your property in order, a time and a place for every thing in its season, to be careful for nothing, while you gather up the fragments, that nothing be lost. It is a good work to bless the public with roads, schools, seminaries and churches, to supply the destitute with

the Bible, to teach the ignorant, visit the widow and the fatherless, feed the hungry, clothe the naked, and let the oppressed go free. It is a good work to give liberally of your means to spread the Gospel in the world, and to go and preach it to the heathen. It is, in short, a good work to use the world as not abusing it, to resist the devil, to deny the flesh, to love God and your neighbor, to grow in grace, to gird your loins, trim your lamps, and watch for the coming of death. It is a good work to die in the Lord, to praise Him then, and again, and forever; when you shall have passed over Jordan. In all this, and more, we are not only to be doing, but doing zealously, earnestly, with all the heart. The prayers are to be fervent; the attendance at church seasonable; the preaching, singing and hearing wakeful; the contributions to charitable objects cheerful, full, pressed down and running over. And so of our every good word and work. While we are not to be rash and inconsiderate, headlong, fiery and reckless, we are to be honest and hearty, zealous, steadfast, immoveable, (because always moving on,) abounding in the work of the Lord. We are not only to *purpose* to break off from all iniquity, but we are to do so indeed, and at once. We are not only to resolve to serve the Lord, but to serve Him in deed, and with our every power. We are not only to covenant that we will maintain a Christian walk, but proceed in that walk with a vigorous step. We are not only to sustain religious institutions as may suit our convenience, but our convenience must at all events be suited by their maintenance. We are not to offer to the Lord a pittance, a few pence, a spare and languid hour, the lame and sickly lamb; we are to offer him the best, the whole of it, ourselves, and all that appertains to us. For whose are we and ours? Christ gave himself for us; we are bought by him, and hence are not our own. And if He has given us any thing, He has given of his own, to his own; hence we and ours are his. Let it be so understood. Let the mark be on us by which we are known to be his; let it be manifest, the letters standing out in bold relief, and painted in fast colors, "*Zealous of good works*," read and known of all men; known of Christ in that day when He maketh up his jewels. For He will know us not when we knock at Heaven's gate, and ask for admission, unless we

bear the mark of his people ; of those whom He *redeems from all iniquity ; purifies for himself ; "zealous of good works."* Brethren and sisters, we must do or die.

But, it may be asked, can works save us? Are we not saved by grace? To what purpose have I preached but to show you that we are saved by grace every tittle? Christ gave himself for us; He redeemed us; the Spirit purifies us, and produces the good works. Our redemption is of grace; our good works are of grace; evidences that we are saved by grace, that we belong to Jesus as a part of his purchased possession. No merit of ours—not a jot; no righteousness of ours—not a whit. Even zeal in well-doing is the effect of grace—a mark of God's ownership on the materials for the heavenly temple.

As the lively stones are sought out to be laid in that temple, if they have not on them the mark, "Zealous of good works," they are rejected; if they have on them, "Zealous of good works," they are laid with shouting, "Grace, grace unto it." Yes, my brethren, there is going up from earth to Heaven, in the New Jerusalem, a glorious temple, of which Christ is the head of the corner, and prophets and apostles are the foundation; and there is graven on each of the living stones, the inscription, "By the grace of God, I am what I am in Heaven, for by the grace of God, I was, on earth, what I was, 'Zealous of good works.'" Paul is there, for he marked all his track through life; his journeyings oft, his days and nights in the deep, his perils in the wilderness, his imprisonments, stoning, and stripes, his preaching and his writings, are marked all over with zeal in good works, through the grace which is in Christ Jesus. And for this same cause also, you will find there Peter and John, and other apostles, who, like their Divine Lord, went about doing good, making that part of our text, "Zealous of good works," to be the summary of their lives.

Look, now, at the later saints, and if it is Baxter on whom your eye fixes, you will see that the flag, under which he fought the good fight, and marched preaching through the world, and entered Heaven's gate, is written with letters large and fair, "Zealous of good works, by the grace of God." And his three or fourscore octavo volumes, written in the fragments of his time, if they have not on them the

"cum privilegio" of the crown, nor the "Entered according to act of Congress," of a republic, have on them that better stamp of the redeemed, purified, peculiar people, impressed by the King of Zion, "Zeal in well-doing." And why did Howard, when he died, direct the sculptor to cut upon his tomb-stone, "My hope is in Christ." He did it, because, while he lived, he had in the strength of that hope written his memorial on the stone-walls of prisons, and his name on the flinty hearts of the incarcerated, and the iron pen and diamond point, by which he thus engraved it on the rock forever, were, "zeal in well-doing," and "always abounding in the work of the Lord."

And what shall I say more, for the time would fail me to speak of those who, by being always zealously affected in the cause of their Master, excelled even the ancient worthies who wrought righteousness and subdued kingdoms,—such as Edwards, Brainerd, and Elliot, the last of whom subdued and wrought the Indian tongue, that roughest fragment of Babel, into a Bible and a grammar—a work so wonderful, that, in order to make a man believe it, though it were told him, he wrote on the fly-leaf, "Prayer and pains-taking, with faith in Christ Jesus, can accomplish anything." And not only were the charters to life everlasting of the ancient and modern worthies, inscribed with works zealously performed, but the weakest, humblest saint must look there, too, for acceptance with his Judge in the day of doom; for what else than well-doing is feeding the hungry, clothing the naked, visiting the sick and imprisoned, and taking the stranger in? points on which issue the electric thrilling sentence, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And what but the want of such beneficence is needful in order that we may depart accursed into everlasting fire, prepared for the devil and his angels.

Fathers and brethren in the ministry, the work of God, a good work, have we to do, and much of it, and the day is coming which will try it and us. The work of every Christian, as well as a Bishop, is a good one, as, said Paul, a great and an overwhelming; and yet he and others did it. They were full of the Holy Ghost, faith and prayer, and they were mighty, through God, and they did it. The battle was

against them, a thousand to one, and they gained it. In their times, the world was all before them, and they took up their carriages, i. e., their bundles under their arm, and with a staff for their boat and their car, they went everywhere, evangelizing the nations, for they were "zealous of good works." And when they slept in death, the nations slept the night of a thousand years, and here are we in the middle of the nineteenth century with the work of converting a world on our hands. The people here, and all around you, are to be pressed into the Kingdom of God, and they go in with difficulty; thousands come ashore from the wrecks of the old world to find salvation in the new; and hundreds of millions of heathen are dying, and will continue to do so, till they hear from us the only name to save them. They ought to hear it, and not die. The remedy is too vast, and our helps in its administration too many to admit of it. The improvements and inventions of the age wait to help us. For this the steam is urgent; for this the roads are iron; for this the lightning is a ready writer. For this an effectual door is opened wide into the kingdoms of men that the kingdom of Christ may go in. Why do we wait? Do we want money? No. Do we want men? No. We have millions of money and men for any enterprise on which our hearts are set. Intemperance has thousands of men, and millions of money, and so has oppression, and war. The Church is rich enough, and her numbers are a host. One thing we need—that which an old converted Choctaw Indian prayed for—"a clean heart, a white heart, a true heart, and a big heart, large enough to fill the whole body."

Yes, that is it, my brethren, we need our bodies full of heart, and our hearts full of Christ; full of faith and the Holy Ghost, then shall we be zealous of good works, and much people will be added to the Lord, who gave himself for us,—for the world,—to whom, as is justly due, be honor, praise, and glory forever. Amen.

THE PENITENT THIEF.

LUKE XXIII., 42.

"Lord, remember me, when thou comest into thy kingdom."

THE scenes of Calvary should be in daily and everlasting remembrance; for, can branches flourish, forgetful of the vine? or the stones of a temple rest, unmindful of their foundation? Can a lost and wandering sinner go a day's journey, without looking to the Cross, where was hung the light and salvation of the world? Could we, however, for a moment, forget our own personal interest in the "dying of the Lord Jesus," there is in the event itself, and the circumstances which attended it, an interest unparalleled in the history of earth.

In the early morning, the people were flocking and settling like a cloud on the head and sides of the mountain, to attend this troubled feast of death. And as the man of sorrows came slowly among them, bearing his cross up the hill, unutterable emotions must have been awakened in many a heart; for the doctors saw there the man who, twenty-one years before, had astonished them with his understanding and answers; and the traders in the temple saw there the man who had driven them out, and overturned their tables; and the visitors from Gadara, the man by whom, as they thought, they lost their herds in the sea. The lawyers and priests, the Scribes and Pharisees, saw in Him the man who had exposed their hypocrisy, denominated them a generation of serpents, whitened sepulchres, children of their father the devil, and candidates for the damnation of hell. Men also

were there to see Him faint, by whom they had been miraculously strengthened with food. The daughters of Jerusalem came to bewail Him who needed their tears less than did themselves and their children; and children came to see nailed to the wood arms in which they had been taken and blessed. A group of spectators, once palsied and maimed, came to behold Him mangled by whom they were restored to perfect soundness; and men once blind came to see his eyes closed in death, from whom they had received the blessings of vision. Tell us, Martha and Mary, as ye stand there supported by that brother who had been dead four days; and thou, widow of Nain, sustained by that son who sat up and began to speak when Jesus met the bier at the gate—tell us what are your emotions to see Him who is the resurrection and the life on his way to the tomb. And thou, blessed among women—but we ask not after a mother's anguish—this is that spoken of by the venerable Simeon, when he said: "A sword shall pierce through thine own soul also."

The earth is quaking, rocks are breaking, dead saints are waking, and the black heavens do thunder like an angel speaking! Ill wast thou shrouded then, O patient Lamb of God! Are James and John drinking of the cup mingled for their Lord? Is Peter following Him to prison and to death? No; He is treading the winepress alone, and of the people there is none with Him, only on either side a thief! The rabble wag their heads and rail: "Ah, thou that destroyest the temple, and buildest it in three days, save thyself and come down from the cross." The scribes and priests mock: "He saved others, himself He cannot save." Jesus prays: "Father, forgive them, for they know not what they do." One malefactor reviles: "If thou be the Christ, save thyself and us." The other entreats: "Lord, remember me, when thou comest into thy kingdom." The Savior cries, "It is finished!" The centurion confesses: "Truly, this was the Son of God." And the people who had witnessed the amazing sight, "Smote on their breasts and returned."

Such was the crucifixion on Calvary—not to be forgotten by those who witnessed it. It must not be forgotten by us. While every part is full of interest and worthy of contemplation, the time will allow us at present only to look at the

Savior and the man whom He saved—the thief, who went that day to Paradise.

“*Lord, remember me.*” Whom does he call Lord? The babe of Bethlehem and of the manger; the child hunted by Herod; the son of the carpenter; the wandering, homeless Galilean; the object of envy and of hate—the despised Nazarene. It was a man betrayed and despised by his own family; forsaken by his friends in his last trial; and forsaken by his God in his last conflict. He was one nailed to the wood, as the most vile, worthless, and execrable object in all Judea. Will you, crucified thief, make account to such an one? Can He help thee? Is not praying to Him adding to thy many sins? Do you call Him LORD? Yes; it is well; it is no mistake. It is the Lord of Heaven and earth—the Maker, Preserver, Redeemer, and Judge of mankind. Are we prepared to meet Him?

“*LORD, REMEMBER ME.*” How remember? Not his sins, his follies, his crimes; but his wants, his necessities on the verge of the grave, and of eternity. He wished to be remembered with the favor which God bears to his people. What is it to remember with favor? Ask that mother who watches with a sick child, till, exhausted, she sinks to sleep, and immediately wakes again to see if all is still and the remedies properly administered; and then sleeps again, only to dream of her darling’s recovery or death. She knows what it is to remember. And that other woman, who lies waking during the stormy night, and praying to God who rules the ocean, that He would preserve her sailor boy who may be tossing on the perils of the deep. She can tell what it is to remember, for her affection and her fears render her breast tumultuous as the sea. And many a widow can tell you, whose tears in summer refresh the sod on his grave, and gem the marble slab in the frosty winter.

Such is the remembrance for which the thief prayed—the constant and kind regard of his heart, whose favor is life, and whose loving-kindness is better than life. But, will God thus remember mortals? Hear: “Zion said, The Lord hath forsaken me, and my Lord hath forgotten me.” Zion’s God replied: “Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee.”

"Lord, remember me." Who is this *me*, that he should ask a place in the memory of Immanuel? The Bible gives no account of his life, only that he was an evil-doer, and died a penitent. As face answers to face in water, so doth the heart of man to man. He was essentially like us, lost by sin. He had, it may be presumed, few religious advantages and wholesome restraints. Perhaps he had not a praying mother to teach him the fear of the Lord, as we had, or may have yet; no pious father's example and counsel, as we had, or may have yet. His character warrants the presumption that he did not reverence the Sabbath, nor read the Scriptures, nor attend divine worship; that he had no closet for prayer, and no Sabbath-school or Bible class instruction. It is not improbable that his parents were irreligious in their feelings, conduct, and conversation; and the statutes, the Sabbath, the worship, ordinances, and people of God disesteemed by them, and hence by their son. Temptations to sin were, it is likely, multiplied about his path, so that he sat in the seat of the scorner, and went with her whose steps take hold on hell. It is not strange that he was ruined. For, parents, the children committed to your care may be inferior in their temper to none born since the fall; and you may have them baptized into the name of the Holy Trinity; you may store their minds with sacred texts and divine hymns; you may take them to your closet, and cause them to kneel by your side, and lay your hand on their heads while you pray; you may warn, and entreat, and persuade ten thousand times, with a heart full even to tears; you may place them in the care of devoted teachers, and having done this, send them from you to some other village, or city, or country, with a Bible in their trunks, and a letter of advice in their pocket; and accompany them with your supplications, and send after them serious and heavenly messages by almost every mail; and after all, you must be either ignorant of the world they are in, or grow indifferent to their welfare, or feel an unwonted confidence in the oversight a covenant God will take of them, else you will lie awake till midnight, through apprehension that your son will become a Barabbas, and your daughter a Mary Magdalene. Still, after all this fidelity on your part—the Lord grant it may not be less than has been supposed—there is ground of hope that your

sons will be as olive plants, and your daughters as polished stones; but this hope is not founded on their goodness, nor on yours; but in the covenant of a faithful God, showing mercy to thousands of them that love Him.

It is no wonder that the thief was ruined, presuming, as we may, that he was a neglected, spoiled child. That he was so it is easy to believe, from our acquaintance with men like him. Some time since, it was my lot to spend a portion of the Sabbath, for three years, in the instruction of prisoners; and they were, so far as I could ascertain generally, men whose moral and religious education was much, if not entirely neglected in their childhood and youth.

Let us return from this digression to the dying malefactor. He had broken the law, had received a most ignominious sentence, and was suffering its execution. How many times he had transgressed, we know not. How much he had suffered from the stings of a guilty conscience, we know not; How many hearts of friends his conduct had riven, how many hopes blasted, is not in the record. But one thing worth more to him than the universe, we do find, viz.: "Lord, remember me, when thou comest into thy kingdom."

When thou comest into thy kingdom! He set a time. We should expect to hear him say as his companion did, "If thou be the Christ, save thyself and us; thou art in the same condemnation, remember us, therefore, while hanging here; ease our pains; let us go down from these crosses." But of this he says nothing. He has a larger request. One would think he had met with the text, "Open thy mouth wide, and I will fill it." Else how should he imagine that the Son of God, just at the moment of completing the work of redemption, on which the eyes of Heaven and hell had been so intently fixed; and about to return home to his Father's house and bosom, escorted by the twenty thousand chariots of God, and legions of angels; how, amidst this throng, this joy, and the unnumbered recollections which came like a flood into the Redeemer's soul; how, under these circumstances, could he, a poor, wretched, guilty thief, think to be, and pray to be, remembered at such a moment, by such a personage—a personage in whose sight whole nations are as dust and vanity? It would seem to be high presumption, and yet it was not presuming too far; for his sins were washed away in the blood then falling from Immanuel's veins;

the angels sung the joy of Heaven over a repenting sinner; and that same sinner went that same afternoon to the realms of the blest, whither Jesus himself had just departed. There he was welcome, and there he has been a king unto God more than 1800 years, and not for an instant has he been forgotten by his Savior, amidst the multiplied cares of a universe, whose government rests on his shoulder. Oh! the compassion of God, how unsearchable are his judgments, and his ways past finding out.

Let us now look for a moment at the ground we have gone over.

In the first place, we found the transactions of Calvary interesting beyond all parallel.

In the second place, we found the penitent thief was not guilty of idolatry, in praying to his fellow-sufferer, "the Lamb, who was slain;" because he was that wonderful being, "God manifest in the flesh."

In the third place, we found that the remembrance for which the dying malefactor petitioned, though a great favor, was not too much to be expected from Him who came into the world to save sinners, even the chief.

In the fourth place, we supposed this criminal's moral and religious education to have been defective, both because such is the fact with that class of persons in our days, and because, too, God is pleased to crown the fidelity of parents with his blessing.

In the fifth place, we spoke of the return of Christ's spirit to Heaven, and of the thief's departure a short time after; and there they have been, there they are now, and there they ever shall be, world without end. Who of us would not be there also? That we may be prepared at length to join them, allow me to remark—

1. We cannot be saved without a knowledge of Christ crucified. The thief's soul had been lost if he had not met with the Savior at the place of execution, or had not in some way been drawn to an acquaintance with Him who was lifted up. The immortals in this land, who know little or nothing of Jesus, are in extreme danger of perishing; and the millions of heathen are in a darkness that may be felt. "Arise, O Son of righteousness, arise."

2. We must have faith in Christ's ability and willingness

to save, and feel our need of his Almighty help. The multitudes on Calvary had opportunity to be acquainted with Christ's character and their own, but they did not believe, and were not saved. We have often heard of Jesus. Do we believe in Him? If not, we are on the verge of perdition; for he that believeth not is condemned already.

3. Jesus saves sinners, if humble and penitent, however great may be their guilt. Many self-righteous Pharisees, on Calvary, were too proud, and in their estimation, too good to be saved. Lazarus is in Heaven, and Dives is tormented in that flame. Publicans press into the kingdom, while the children of Abraham are cast out. 1 Cor. i., 26, 29: Ye see your calling, brethren, &c.

4. The thief is the only instance in the Bible of conversion at the hour of death, that none need to despair, and none presume.

5. The last remark is, men err in their efforts to be remembered or immortalized. So universal and strong is the desire of being remembered, that God employs it as a motive to a righteous life, when He says, "The just shall be had in everlasting remembrance."

It pains us to believe that in a few years the wave of oblivion will roll over our memory and leave not a wreck behind. Hence youth circulate their place-books to give and receive memorials of each other. May I ask, my young friends, are your names in the Book of God's remembrance, and do you wish them written there?

We write our names in the Family Bible, that they may be handed down to The millenium. But, stay—turn to the 23d chapter of Luke, 42d verse. Have we adopted and offered as our own that prayer, "Lord, remember me?" Are our names enrolled in the Family Register in Heaven, and do we wish them written there?

And you, who obtain the portrait, or miniature of your friend, that it may be hung in your hall, or worn at your heart, tell me—do you carry the image and likeness of God in your heart; and is your name engraven on the palms of his hands?

And to those who are ambitious of numerous acquaintances and friends, that their memory may occupy a large place, we say, *ONE friend is enough, if that friend be God;*

and for the truth of this, I appeal to the glorified thief—was not that one friend of yours enough for you? Hearer, have you such a friend?

Have you seen mortals lying on a bed from which they never arose? and did they give their friends some keepsake, with the injunction—remember me? But do you recollect whether they committed their souls to Christ, with the prayer—Lord, remember me? One writes a book, or plants a tree, or erects a pillar, or builds a city, but praying for no remembrance in Heaven; his name is neither in the book of life, nor on the tree of life, nor on any pillar nor wall in the city of life. My friend, is yours there?

Those who would be remembered forever must be good. Let them espouse the cause of the poor, the neglected, the oppressed, and the dying. Jesus secured for himself an “eternal weight of glory” in giving his labors and his blood for the salvation of the lost; the disciples who, in this, resemble their Master, shall be with Him to behold and reflect his glory throughout infinity, and to all eternity.

My hearers, have we offered the prayer of the thief? We are sinners as well as he; do we pray as well? Have we been sensible of our guilt and danger? Has the plague of our hearts been seen and lamented? have the terrors of the Lord taken hold of us, and the arrows of the Almighty drunk up our spirits? In our distress, have we prayed to Him, and found pardon and peace? Those who are prayerless now, while on earth, may desire hereafter that God would forget them. He does not, however, forget even his enemies; his eye is, and will be on them; his voice terrify them; and his hand fill the cup of their woe, as they are dashed on the rocks of dark damnation. God remembers those of you, my hearers, who forget him.

Let it be our daily prayer that the Lord would remember us in mercy, and in our every need. When we walk in darkness, and see no light; when temptations from without assail us like a tempest, and our corruptions within rage like a storm; when we tread on thorns, and the old serpent rolls his folds around us,—Lord, remember us then, for thou wast thyself tempted, and art able to succor. When our friends become estranged, and those most dear to us, are dead; when we are homeless, strangers in a strange land; when our gar-

ments wax old, and the last of our oil and meal are mingled, and the sticks gathered to bake it, that we may eat it, and die—Lord, remember us then, for thou wast thyself the homeless, destitute "*Man of Sorrows*." And when we reach the end of life's journey; when death meets us on his pale horse, and presses his cold hand on our hearts till they beat no longer, and our bodies return to the clay to sleep till the judgment—O, Lord, remember us in that trying hour. And when that morn rises, in which the sleep of the dead is broken by the Archangel; when the funeral knell of the world is tolling on the shore of eternity; when we are subjected for every action and thought, to the searching, scorching eye of the Omniscient and Holy God; when the assembled nations stand in breathless silence, trembling and pale, waiting the dread decision of the Judge, with Heaven shining above them, and hell glowing at their feet—then, Lord, remember, O, remember us!

THE RICH FOOL.

LUKE XII., 15-21.

"And he spake a parable unto them saying, The ground of a certain rich man brought forth plentifully :

And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits ?

And he said, This will I do : I will pull down my barns and build greater ; and there will I bestow all my fruits and my goods.

And I will say to my soul, Soul, thou hast much goods laid up for many years ; take thine ease, eat, drink, and be merry.

But God said unto him, Thou fool, this night thy soul shall be required of thee : then whose shall those things be which thou hast provided ?

So is he that layeth up treasure for himself, and is not rich toward God."

JESUS CHRIST had been preaching to a large assembly, and on themes of the deepest importance. He warned his hearers against indulging in hypocrisy ; and He encouraged an honest, open conduct, from the fact that everything is naked and open to the eye of God ; and that all efforts at concealment are vain ; that deeds of darkness will stand forth in the light, and words spoken in secret be proclaimed on the house-tops. He dissuaded from the fear of man, and He inculcated the fear of God from the consideration that men could kill only the body, but that God could destroy also the soul. And not only should they stand in awe of the Being who is infinite in power, they should confide also in the providential care of Him who attends on the falling of a sparrow,

and who numbers the hairs of our heads. He insisted, also, on the importance of confessing Him before men, attaching to it the blessedness of being acknowledged by Him *as his* in the great day before God and angels; while, on the other hand, those who denied Him here, He would for ever disown and reject hereafter. He labored to restrain them from speaking one word against the Holy Ghost, by the alarming assurance that such blasphemy would never be forgiven; while, if they spoke advisedly, the Holy Spirit would in return speak for them so readily and wisely, that they need not, when falsely accused, meditate their defence, or concern themselves as to what they should answer.

Such were the high and solemn themes of discourse treated of by Him, who felt their power, and who, in persuasiveness and solemnity, spake as never man spake. And one should, indeed, think it had been enough to have filled their hearts; and, at least for the time, to have divorced them from the trifles of this world; and that those who heard him, if they gave utterance to any sentiment, would have inquired earnestly, "Sir, what must I do to be saved?" Instead of this we hear, "Master, speak to my brother, that he divide the inheritance with me." Oh! the human heart! how fallen, how grovelling; how, on the brink of eternity, it makes excursions after its covetousness! how, in sight of heaven, it layeth up treasures on the earth!

Ambassadors for Christ are sometimes discouraged to find, that while treating with those to whom they are sent on "the grand concerns of judgment and of mercy," while they set before their hearers life and death—while they would awaken them by the terrors of the Lord, and win them to penitence and love by the cross of Jesus, they are discouraged to find that some whom they address, sleep; that some are looking around, to attract to their persons or their attire the admiration of their fellow-creatures; and that others are lost in plans of vain amusement or of future gain. But let Christ's ministers remember, "the servant is not greater than his Lord; nor the disciple than his master." And let them not be discouraged, that, under circumstances of deepest solemnity, the mouth still speaketh from the abundance of the heart; that dividing inheritances occupies the hearer in this assembly, for it occupied the hearer of the great Teacher,

the Lord from Heaven. But, instead of exclaiming in despair, "I labor in vain, and spend my strength for nought," let the want of success in what has been said increase the preacher's diligence in saying something more. Let him turn the worldly current, which flows out of a worldly heart, round among his audience, that they may see in it the plague of their own hearts; let the exhibitions of depravity thus afforded, become a text from which to preach to them all a sermon adapted to their wants. Thus did Jesus. When covetousness protruded itself into the assembly,—when the inheritance was brought in to be divided, he did not say, "Away with it; name it not." But he assured them that that was not a work to which he was appointed; he was not a judge and a divider of their temporal possessions. And he proceeded to say, in a voice of solemn warning, "Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." And not only did he announce this truth in the abstract, but he proceeded to illustrate and enforce it, by giving his auditory the history of a man who was rich: a man anxious and selfish, atheistical and short-lived, foolish and ruined.

I have already discoursed to you from the application made to Christ, and his refusal to arbitrate in regard to it. Also from the injunction, "Take heed and beware of covetousness;" setting before you the nature and the evils of that feeling, and showing you that your best interests consist not in abundance of worldly possessions. And we now proceed to make some improvement of the parable itself by which Christ enforced his previous teaching.

We have before us, then, a rich man with the following traits of character:—He is a *covetous* man; an *anxious* man; a *selfish* man; an *atheistical* man; a *sensual* man; a *dying* man; a *foolish* and *ruined* man. And he is exhibited to show us that life does not consist in abundance, and that we should avoid covetousness.

A rich man. Look at him. He is what almost all would like to be, and are striving to be. Or, if not striving to be, it is because they despair of success, and not because they would not be rich if they might. A rich man! who would not be glad to stand in his lot? Take heed and beware. Who would not be rejoiced to have a deed of his land?

Take heed and beware. Who would not be pleased to count over his money and call it their own? Take heed and beware. Do you wish to be ruined? "No. I wish to be blessed. I wish an abundance that I may do good therewith, that I may augment my own happiness and that of others. If I had a rich man's possessions, I would hope to have also a good man's heart." You would hope so. But let him that thinketh he standeth take heed lest he fall. Let him who would be rich ponder the instance before us. It is no caricature; no extreme case; no stretching of the truth to gain a favorite point. It was not the result of disappointed ambition, or of envy, or jealousy, that Jesus said, "Take heed, and beware." It was not that He himself could not be rich, that He spake the parable of the rich man. He brings no accusation against the individual of whom He speaks as one guilty of oppression, violence, fraud or falsehood. He simply affirms that he had an abundance, and he describes the effect which abundance had on him. He was a rich man. He was increasing in wealth. His grounds brought forth plentifully. Now mark the effect.

1. It increased his *covetousness*.

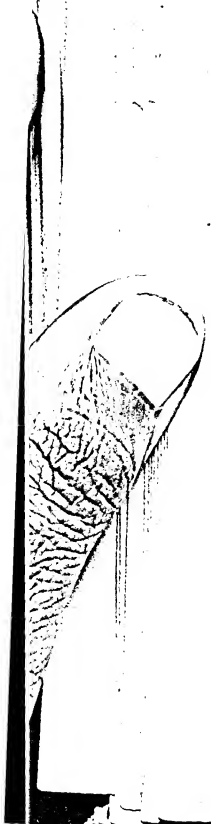
He decided to lay it up; to keep it. And such is the common influence of acquisitions. The desire to possess increases as one's possessions increase. The further poverty and want are removed, the more are they dreaded, and the greater is the effort to keep them off. A man does not increase in liberality in proportion as his wealth increases. A man who has "*two mites*" may, perhaps, (a woman once did,) cast them BOTH into the treasury. If he have *two dollars* he may give *one* of them to a brother in want. But when he has two hundred, he will not give half—not more than a fifth, say forty dollars. And when possessed of two thousand, he will not scatter more than a tenth, say two hundred dollars; and when worth twenty thousand, not more than a twentieth, or one thousand dollars; and when his income is two hundred thousand a year, he will not bestow in charity more than a hundredth part, or two thousand dollars a year. So that a poor man is less covetous in feeling and in action than the same man will be when rich. Now it is very plain that men are more able to give the same proportion of their wealth to objects of charity or public utility

when rich than when poor. A man of two hundred thousand dollars can certainly part with one hundred thousand better than another worth two dollars can part with one dollar; for so rich a man will still have an abundance left. But you will not persuade him to do it. His covetous disposition will increase with the increase of his wealth. The heavier the purse hangs down the tighter the strings are drawn. The more the hand is employed in grasping, the more difficult it becomes to open it. Sailors, as a class of men, are proverbial for their generosity, but they are generally poor. The islanders of the Pacific ocean are admired for their generous disposition, but they, too, are poor. There is, I think, a reprehensible improvidence in both these classes. It is desirable that they should be more careful, more saving; but, on the other hand, had they great possessions, they would, if true to human nature, as exhibited in the experience of the past, be more covetous as a result.

Let there be a million of dollars entrusted to one man, and let another million be possessed by a thousand men, (and that would be one thousand dollars each,) and from which would you obtain the greater sum for the spread of the Gospel among the heathen; for public institutions among ourselves, or for any good and philanthropic enterprise? There can be no doubt but that by the thousand families more would be bestowed than by the one family in which the million was concentrated. And yet there would be less ability in the many by all the difference between the expense of supporting a thousand families instead of one. So that, whether you look at the happiness to result from liberality either to the giver or the receiver, or both, pray that no one, not even yourself, may be abundantly rich, for with the increase of wealth, covetousness increases, of which Jesus says, Take heed and beware. But let us rejoice rather in that order of things which prevails among us, where great estates are uncommon, and a comfortable subsistence is the ordinary lot.

2. Look again at the rich man. HE WAS ANXIOUS.

"What," said he, "shall I do? because I have nowhere to bestow my fruits." And so of almost any man. If he could have his own way; if he could acquire money as fast and as much as he would like, his life would become a



burden to him immediately. Suppose you should draw in a lottery, or have bequeathed to you unexpectedly, ten thousand dollars, or fifty thousand dollars, to-morrow. It would destroy your peace. You would be neither able to sleep, nor eat, nor work. You would not know what to do with it. You would fear to keep it with you lest you should be robbed, your life perhaps taken for its sake. You would hesitate to deposit it in the banks, lest they might fail. Investing it in merchandise, you would fear the fluctuations of trade; and in manufactures there would be the danger of flood and fire, and the cupidity of others. You would not like to give it up; you would be perplexed to devise how it might be well managed; and the quietness, comfort and peace which you enjoyed before would forsake you. Were the acquisition gradual, an abundance would be sustained with more equanimity of mind; yet even then would it impose on you much anxiety. If you employ it for yourself, what shall you do with it? If you keep it for your children, what use will they make of it? It may prove their ruin. If you regard it as the Lord's, and employ it for Him, there is much responsibility in the trust; so much that it would be an alleviation to have the stewardship transferred from you. And yet we feel as if we would risk the care and anxiety of riches if we could only obtain them. But they are denied to us. In this, providence is kinder to us than we suppose. Anxious as we sometimes are in our destitution of riches, we should be still more so in the possession;—"what shall I do?" would be asked oftener then than now. Sleepless as you now sometimes are, you would be more restless then. Apprehensive as you now are of some misfortune befalling you, you would be more apprehensive then. Suspicious as you now are of bad designs in others, those suspicions would be augmented with augmented wealth. That contentment which is gain, and that peace which is as a river, they neither of them flow from abundance. "Take heed, then, and beware of covetousness," and be thankful if you are spared the anxiety of the rich man.

3. Look again at the one spoken of in the parable. HE WAS SELFISH.

"I will pull down my barns," said he, "and build greater, and there will I bestow all my fruits and my goods. And I

will employ them for my own benefit." He forgot that others might need them as well as he. He forgot that the poor were about him, whose wants it was his privilege and duty to supply. He did not consider that it was more blessed to give than to receive. He decided to devote all that he had to his own gratification. "Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry." Selfishness, we know, is not peculiar to the rich. It is the common and abounding property of the race. It is a feeling which wealth has no tendency to subdue, but rather to strengthen; for selfishness, self-importance, natural to all, is fostered by the deference and flattery paid to the affluent; and from the consideration which wealth confers, and the indulgence it obtains for one's various desires, the rich are tempted to feel that the world was specially made for them; or, to say the least, that their happiness and welfare are much more important than that of others.

The large and generous hearts which extend abroad far and wide, embrace in their sympathies all mankind, are hearts, generally speaking, free from the pressure of abundance—hearts that are not clasped about with gold and silver girdles; and we say, in looking at such, "What a pity they had not a storehouse of blessings equal to the greatness of their souls; for then would their generosity be nobly manifested." But we ought to consider that it is scarcely possible for an eminently benevolent man to be a very rich man; for how, among us, can an estate be collected but by the greatest carefulness; how but by keeping what one has already, and by getting all that he can? How, I was about to ask, can one become rich but by either defrauding others, or by defrauding himself? And he who should wrong either himself or others in obtaining money would, of course, be destitute of that benevolence which would, after it was obtained, expend the money with a conscientious, god-like generosity. So, then, a wide estate and a magnanimous heart are not often possessed by the same man—and there can be, there ought to be no hesitation as to which should be preferred. The selfish feeling, which is our ruin, is strengthened by riches. Avoid, therefore, riches, which endanger benevolence; and by fostering selfishness, jeopardise the soul.

4. Look again at the rich man. HE WAS ATHEISTICAL.

He says, "This will *I* do. *I* will pull down, *I* will build, *I* will bestow *my* goods." He does not say, "I will do this or that, *if the Lord will.*" He does not speak of himself at all as a steward, and the Lord as the great proprietor. He does not say, I shall live to enjoy these possessions laid up, for many years, if God prolongs my life, and blesses me in the use of *his* fruits and *his* goods. God seems not to have been in all, nor in any, of his thoughts. "*My* wisdom and *my* power hath gotten me these. Who is the Lord that I should remember Him, and regard myself and my goods as belonging to Him?" This, my hearers, is unhappily one of the ill effects of riches. The gifts of our Divine benefactor, which should provoke our gratitude, and turn our hearts strongly to Him, render us but the more ungrateful, and drive us farther and farther away. This is, indeed, strange, but it is as manifest as strange; and it proves that we are depraved beings, indeed, that prosperity should so injure us; and, consequently, that riches should not be coveted and eagerly sought, inasmuch as our injury and not our welfare would be thus promoted. For riches promote atheism. They are put in God's stead. They are idolized. Supplying our wants through the medium of money, we forget to look up to the Father of lights, from whom cometh down every good and perfect gift. Looking to money for a supply of our tables, we forget to pray to our Father in Heaven, "Give us this day our daily bread." Looking to our wealth to provide medicine and nursing when sick, and human counsel when in perplexity and doubt, we forget Him in whose hand are our life and breath, and whose are all our ways. Riches estrange the heart from God, by placing themselves in God's stead, by being trusted in, and hence that solemn and alarming assurance of Jesus Christ, "Verily I say unto you, That a rich man shall hardly enter into the kingdom of Heaven." "And again I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Paul exhorts the rich to disperse abroad their money, to be rich in good works, not to trust in uncertain riches, but in the living God, who giveth us all things richly to enjoy.

Happy, indeed, it is for this country, God loves us too well to prosper us according to our hearts' desire; to allow

us, without any check, to accumulate worldly possessions, for the highway to abundance is the highway to atheism. The clouds that brood over us, and on which we think we see written, *hard times*, have blessings within them: for we may see there the hand and the face of the Lord God; we may there behold his throne, and bow before it. The race in which gold is run for as the prize, is a race away from God; and those who run that race, throw aside their hindrances; they cast away their Sabbath, their family altars, their closets, and their integrity; and you will, all along the course, find the fragments of the Ebenezer altars, "Hitherto hath the Lord helped me," and here and there lies the wreck of faith and a good conscience. The race after riches, which this country was running till out of breath, in 1836, and about that time, was a race towards infidelity; the world was not only in it, but the Church was running; and, as I said before, God loved this country too well to give us up to our hearts' lust. Hence, He came down upon our track; He reversed the engines; He took off the chariot wheels; headed the boats towards shore, and turned the cities which sprung up in a night in the wilderness, back again in a night, into a solitary place; and He set the tooth of the moth to eat up our silk and purple, and the owls tenanted our half-finished palaces, and "Ichabod" was written on the walls; and over and above all was a writing for the sons of men to read, written, as it were, by a quill, plucked from the head of Nebuchadnezzar, when his hair grew as eagle's feathers, "The most high God liveth and ruleth, all whose ways are truth and judgment, and those that walk in pride, He is able to abase." For, previously to the abasement of the king of Babylon, he was prospered, had become rich, and withal forgotten God. For, as he walked in the palace of his kingdom, he said, "Is not this great Babylon that I have built for the house of the kingdom, by the might of *my power*, and for the honor of *my majesty*." While the word was in the king's mouth, there fell a voice from Heaven, saying, "O, king Nebuchadnezzar, to thee it is spoken, The kingdom is departed from thee: and they shall drive thee from men, and thy dwelling shall be with the beasts of the field; they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in

the kingdom of men, and giveth it to whomsoever He will."

Thus was he cured of his atheism by a singular humiliation. And well it is for us, and for this nation, if we can be brought to feel that the Most High ruleth, short of being transformed into beasts, and consigned to eat grass, and to be wet with the dew of Heaven. Learn from the experience of the past, from the teachings of God and of Jesus Christ, learn not to be rich, as you would dread to be without God in the world; as you would avoid the everlasting doom of an idolater.

5. The rich man was a SENSUAL MAN. He provided for his bodily gratification. There is nothing of a spiritual or an intellectual character in his history. Eating, drinking, and merriment, these are the three—they constitute his Trinity. For these he planned, executed, and laid up his fruits and his goods. It would seem that he hesitated thus to sensualize himself, and he varnished and whitewashes the sepulchre, by talking to his soul. "Soul," said he, "soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry," as if his soul could eat the grain in his barns, and drink the wine in his cellar. Sensual as he was, he was ashamed to think that he was making all this provision for his body, and placing the fountain of his happiness in his belly. But so it was, and so it is.

Sensuality is the pearl of great price, the one thing needful, the *summum bonum* in the estimation of many. They may flatter themselves that they are not brutish by getting up an address to their souls; and they may say, "Soul, I have built thee a few house; soul, I have bought thee a new garment; soul, I have filled for thee the decanter; soul, I have procured for thee a mistress. Soul, thou hast much goods, eat, drink, and be merry." Sensual men may talk thus; they may thus paint the sepulchre and sweeten the dead bones and uncleanness within, but it is a vain process, they shall perish in their deceivings, and their souls so indebted to them for all this provision, shall by-and-by assert their rights, and avenge their wrongs. The soul brutalized; the soul drunk; the soul a glutton; the soul a debauchee; the soul ruined; the soul damned! The soul which was made for immortality and holiness; the soul dis-

satisfied with all that is earthly; the soul which should rise and commune with God, and sing with angels, to be cheated and mocked with a discourse about barns, and eating and drinking and carousing! My hearers, do you live a spiritual or do you live a sensual life? You need not be rich, in order to take thought only for the body. The rich and the poor, the high and the low, may debase their immortal natures to a condition of shame and disgrace; and in that shame and degradation are all found who fix their desires, and terminate their hopes on the pleasures of sense, who labor in vain to satisfy their immortal spirits with created good. There is in reserve for such folly and sin, an awful retribution. It maketh haste; for, in the sixth place,

6. The rich man was a DYING MAN—a serious attribute of his nature which he seemed to forget, as if his riches were a shield against the shaft of death. His ground was productive, and he decided to enjoy the fruits of it *for a long time*—“*many years*.” But his new barns were not built; he had only time to plan them. His fruits and goods were not bestowed; he had only time to consider where he should put them. He had not eaten and drunken and made merry; he had only time to decide that he would do so. He said: “Soul, a long time is before thee.” God said: “This night thou shalt die.” Thou wilt not pull down thy barns, but God will take down thine earthly tabernacle. Thou wilt not build greater storehouses; but the house of the grave will be made for thee to-morrow. Thou wilt not eat, drink, and be merry on that which is prepared for thy table, but the worms shall banquet and revel on thy body. That soul which thou didst sensualize is about to be required by the Father of Spirits. Whose those things will be which thou hast provided, thou canst not tell; but be sure of this, they are no longer thine. Thy days are numbered; thy purposes are extinct; the grave waits for thee; death is at thy door; this night thou shalt die.

7. He was a FOOLISH MAN. He lived as a fool, and died as he lived. This is not an uncharitable opinion of ours. It is the character given him from Heaven. It is the decision of the throne. God said unto him, “Thou fool.” A covetous fool; an anxious fool; a selfish fool; an atheistic fool; a sensual fool; a dying fool—ruined, because he laid

up treasure for himself, and was not rich toward God. He has gone. We leave him, my friends, and turn to you, and ask, are there any in this assembly like him? any possessing his character, and hastening to his destiny? Are you laying up treasure for yourself, while yet you are not rich toward God? Thou art the man! Thy ground may be fruitful, but thy heart is ungrateful. Thy house may be built, but the family altar is not erected; or, if erected, the acceptable sacrifice is not offered. You may have a reception-room for mortals, but no closet nor audience-chamber where you meet the immortal Creator. "*Not rich toward God!*" Toiling till weary, for love of money; never resting in the love of God. Affluent in sorrow, for temporal losses; not rich in repentance toward God. Anxious for earthly possessions, but not at all anxious to lay up treasure in Heaven. Rich in the fruits of the flesh, but poor and destitute in the fruits of the Spirit. Worldly and irreligious. Dying, but unprepared for death. You have seen the rich man of whom Christ spake. If so, you have seen yourself. You have seen his end. See there your own. "*So is he,*" of this assembly, "*who layeth up treasure for himself, and is not rich toward God.*" A fool in life; a fool in death; a fool lost and ruined to all eternity.

THE GOSPEL THE HOPE OF OUR SALVATION.

AN Address from the Queen of England; a Message from the President of the United States; the Firman of the Sultan; the Ukase of the Czar; the Edict of the Emperor, and the Bull of the Pope; these are from time to time promulgated; the world runneth swiftly; ten thousand ears are open to hear; ten thousand eyes to read; ten thousand hands lifted to strike. We receive public documents with the imposing authoritative—"Be it enacted by the General Assembly"—"Be it enacted by the Senate and House of Representatives in Congress assembled;" and we have lately received a proclamation, by his Excellency, Hamilton Fish, Governor of the State of New-York, calling upon us to observe this twelfth day of December, Anno Domini one thousand eight hundred and fifty, as a day of public thanksgiving and praise to God for the favors which He has bestowed upon us during the year. We honor the summons; in obedience to it we are all here. But it is not expected that he, who addresses you, will find his theme in any mortal edict, decree or message, but in a proclamation from the upper throne, from "the high and lofty One, who inhabiteth eternity;" and it is in the following words:

"Thus saith the Lord, Let not the wise man glory in his wisdom; neither let the mighty man glory in his might; let not

the rich man glory in his riches : But let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord, which exercise loving kindness, judgment, and righteousness in the earth : for in these things I delight, saith the Lord."

This announcement is in the Book of books, section entitled Jeremiah, chapter ix., verses 23, 24 ; sent originally to the Jews when they forgot the rock of their salvation, became atheistic and proud, divorced religion from politics, and trusted in their wealth, wisdom and strength. But as the word of the Lord abideth forever, and his truth endureth to all generations, it is equally applicable to any other nation possessing the same tendencies, and surrounded by similar temptations. And such a nation is ours—one of vast extent, exuberant soil, teeming population, abounding wealth, and general intelligence. Hence we are exposed to the temptation of trusting in our wisdom, riches and power, and of forsaking the Lord. To check this folly, and the ruin consequent upon it, God speaks, not man ; the word is true, not false ; plain, not obscure ; and in obeying it, his way will be known on the earth, and praise and thanksgiving be rendered to " God over all, blessed forever."

On this annual festival, assembled in this sacred house to give glory to God, the words which have been read will furnish a theme appropriate to the time and place, teaching us, that

The knowledge of God, as revealed in the Gospel of his Son, is the source and security of national prosperity, and hence a proper ground for thanksgiving.

Of the truth of this, I know not whether there is any doubt in your minds—if not, you are indeed a peculiar people ; but whatever may be the consent of our understandings, it is to be feared that our hearts do not, as they ought, rely and act on the truth, that God's favor is life ; that righteousness exalteth a nation ; and that, aside from the influence of Christianity, there is no more hope of the permanent prosperity of this country, or any other, than there is of our personal salvation. If you think there is any other resource, tell me on what shall we rely ? Can we rest on our wisdom ? We are not wise, and if we were, it is written, " Let not the wise man glory in his wisdom." No ; for the wisdom of the wisest, aside from the illumination of the Gospel, is a taper

glimmering in the thick darkness. Men are born in respect of intelligence, "like a wild ass's colt;" and they grope their way to national renown as blind men their journey to the ditch. It might be expected that they would improve by age; grow wise by their own experience and that of others; sharpen each other's wits as iron sharpeneth iron; build cities and dwell in them; govern sagaciously; take deep root, shoot out branches from the sea to the rivers, and endure from age to age. But the melancholy facts of a wide and long experience justify no such anticipations for the future from the past; for the past is strown with the wreck of nations, who had no better charts, pilots and lighthouses than were furnished by human skill and wisdom. Even in that antediluvian period, when men added to their stores of knowledge, century after century, for a thousand years each, and had ample opportunities to put to the proof their theories, and carry out their schemes, correct their errors, perfect their machinery, take new observations—in short, grow wise; what was the result but that they were giants in folly, perished in the flood, and not a trace of their wisdom remains, not a book, not a statute, nor picture, nor song, nor city; no monument, no tomb-stone, further than a deluged world was a cemetery in which no mortal has ever known, or ever will know, where one of them sleeps. Of the nations that have flourished since—the wisdom of Egypt has left us a few pyramids—piles of stone and earth, less than a volcano can make in one night; Greece and Rome have had their day, their poets, philosophers, orators and statesmen, painters and architects, and a few of their memorials continue; but their education, intelligence and wisdom could not preserve them from decay, corruption and death. In understanding, the multitudes were like the beasts that perish, while their wise men in their wisdom knew not God, and were cheered by no substantial hopes for immortality. "Those countries and ages which have been most distinguished for science and the fine arts, have also been most distinguished for voluptuousness and crime; thus evincing that the era of moral dissolution may tread hard upon that of the highest intellectual culture." Human reason cannot discover God's character, the precepts and sanctions of his government, or repel idolatry and superstition; and philosophy cannot reform mankind, for it failed to reform the philosophers them-

selves. Cicero inquires, "Who is there of all the philosophers, whose mind and manners were conformed to the dictates of right reason? Who of them ever made his philosophy the law and rule of his life? On the contrary, many of them have been slaves to the vilest lusts." Socrates says, "you may resign all hope of reforming the manners of men, unless it please God to send some man to instruct you." And Plato says, "Whatever is set right in the present ill state of the world, can be done only by the interposition of God." Do not all these, and all past example assure us, that it is a vain thing for any nation to count on continuance and prosperity from the force of intellect, the education of the few or the many, from the disclosures of science, from legislation, from social organizations? Yes. On this day of gratitude for our general intelligence and skill beyond theirs who have gone before us, and that of millions now benighted, they lift up the voice and warn us, in the words of our text, "Let not the wise man glory in his wisdom." Let no country ascribe its prosperity to schools and colleges, to science and art, philosophy and law; but let all lands favored with these—let this State and nation, pre-eminently blessed with intelligence, give glory to God, the great source of light, and be guided by his revealed will, the fountain of wisdom.

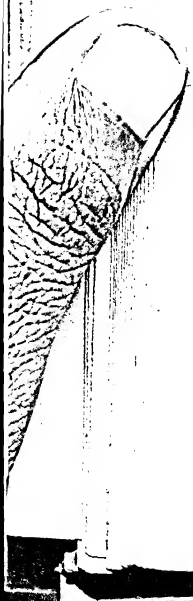
While we cannot rely on our wisdom to lead us to eminence and perpetuate our prosperity, we cannot rely on our strength and prowess to do it; for, in another line of Heaven's message, it is written, "Let not the mighty man glory in his might." This sentiment must stand approved by us, my hearers, knowing as we do, that all flesh is grass, and its goodness as the flower which groweth up in the morning, and withereth in the evening. Were our country as full of noble and powerful men as are our forests of thick and tall trees—the maple, hickory and oak—we could not make of them pillars to bear up the national edifice, with millions in its hall, and millions on its roof; it would fall into ruins, after the manner of Nineveh, Babylon, and Troy, and other cities and nations which *were*, but are not. We cannot glory in warriors, however renowned, for the Anaks fall before a sling, the Siseras are nailed to the ground, the Samsons are shorn by pleasure, the Alexanders are drowned in their cups, and the Napoleons are chained to a rock of the

ocean. But, if no striking Providence cuts down the mighty, they must, after the manner of all men, bow to the king of terrors. The path which the mighty tread, goes the way of all the earth—it leads but to the grave, “and ‘*dust to dust*’ concludes their noblest song.” The past year, not less than others, has been freighted with admonitions on the impotence and frailty of men of might. From the tomb of Sir Robert Peel of England, King Louis Philippe of France, Senator Calhoun of the South, and Zachary Taylor, the lamented President, taken from us in a time of darkness and storm, when it seemed he must stand at the helm and guide the ship of state or it would founder on the breakers and rocks, we hear a voice saying, “Let not the mighty man glory in his might.” “Put not your trust in princes in whom is no help, whose breath goeth forth, who return to dust, whose thoughts perish.”

And while we cannot rely on mighty individuals, neither can we in any assemblage of flesh and blood, in armies and navies; for war does not build, it destroys; it does not save, it kills; it does not strengthen, it weakens; it does not enrich, it impoverishes; it does not purify, it demoralizes; it leaves even the victors worse than it finds them. Martial might is generally despotic, hard-hearted, profane, and licentious, and we know not the day nor the hour when such a sea of passion as is an army will overwhelm those it was designed to bear up—when such a mountain of fire will send forth an eruption to burn the villages and fields on its sides and at its base. And, however true to the interests of our country an army or a navy would delight to be, the plans of Providence may thwart the purposes of men, and destroy in an hour the most imposing array of armed forces, whether by land or by sea. When we remember the hosts of Egypt, sinking in the deep waters; the forces of Assyria, strown like the leaves of an autumnal forest; the armada of Spain, made the sport of the winds; and the armies of France, turned into marble in the Russian snows,—we find our confidence in human strength rebuked; and, desiring as we do, our nation’s continued prosperity—a prosperity for which we this day give thanks—it becomes us to hear the voice of God sounding, both in his providential dispensations

and in the lesson of the day, "Let not the mighty man glory in his might."

Since, then, the prosperity of this nation is not based upon the intelligence or strength of our citizens, where shall we find it? Perhaps you hear the gold say, "It is in me." But whether it says so or not, I apprehend that multitudes place their hope in that abounding wealth which exists among us and is rapidly augmenting. Yet here again we are in conflict with "Thus saith the Lord, Let not the rich man glory in his riches." An idolatry this, to which all hearts are prone; one to which we as individuals and as a nation are eminently exposed; none more so since time began; for what country under the whole heavens has equal stores of wealth in its bosom; what population was ever more assiduous or competent to disclose them; and what period ever furnished such facilities for an extensive acquisition? The soil rich and boundless; the lakes and rivers teeming with commerce; science finding diamonds in charcoal; and the rocks and the rills yielding golden harvests. And while we have the poor always with us, some indigenous, more exotic, we have an uncommon proportion of the rich of different grades, from the possessor of a thousand to the millionaire—all rich men; and those who are not so, hope to be, and many of them will be. And, inasmuch as money answers all things, supplies unnumbered wants, raises the poor from the dunghill and sets him among princes, and confers on him the authority to say to one, "GO, and he goeth; and to another, come, and he cometh; and to his servant, do this, and he doeth it," there is a strong temptation to glory in riches, and hence great danger of degeneracy and ruin. In the language of another, "National wealth has, in all ages, been the most active and powerful cause of national corruption. The power of voluntary self-denial is not equal to the temptation of an all-surrounding abundance; and no instance has yet occurred, in which national voluptuousness has not trod hard upon the footsteps of national opulence, destroying moral principle and patriotism, debasing the mind and enervating the body, and preparing men to become, like the descendants of the Romans, effeminate slaves. All which is done to stimulate agriculture, commerce, and the arts, is, therefore, without some self-preserving moral power, but providing fuel for the fire which



is destined to consume us. The greater our prosperity, the shorter its duration and the more tremendous our downfall, unless the moral power of the Gospel shall be exerted, to arrest those causes which have destroyed other nations." Hence, as we love our nation, and pray for its continuance, let us beware how we "glory in our riches."

The possessors of wealth should also consider, that so far as they are personally concerned, it is folly to trust in riches, so transitory, here to-day, gone to-morrow, flying on the wings of an eagle; the fires turning them into smoke and ashes; the floods sweeping them off; the hand of dishonesty filching them; the ships sinking into the sea under their pressure; so that they, who boast themselves in their wealth, and set their nest on high from fear of evil, may at any moment fall to a poverty so abject, that none shall be found among those, whom they disdained to set with the dogs of their flock, so poor as to do them reverence. The lamentations of thousands rise up from the wreck of their fortunes, and frame themselves into words of admonition to us, like that dissuasive in the proclamation of God, "Let not the rich man glory in his riches."

And when it is further considered, that wealth, though it abide with one permanently, does not fulfil the expectations which are indulged concerning it, but almost invariably increases the insatiable appetite without any possibility of appeasing it—verifying the adage, "the more one has the more he wants"—when it not only diminishes his heart, but increases his cares and anxieties, and enslaves him to the drudgery of waiting on a mass of filthy lucre, and obliterates his sense of dependence on God for his daily bread, and narrows down the passage through Heaven's gate to the dimensions of a needle's eye, through which a camel can sooner go than he—his wealth, so far from crowning him with honor and glory, sinking him down to shame and everlasting contempt. Oh, what emphasis is derived from all this, to the words of warning which this day of thanksgiving for our personal and national prosperity rings in our ears, saying, "Let not the rich man glory in his riches."

Since, then, the experience of men and kingdoms coincides with the voice of revelation in dissuading us from placing our hope of national prosperity in learning, wealth, and power,

I proceed to a consideration of that part of the text in which we are informed where our trust may be reposed, and in what we may glory. "Thus saith the Lord, Let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord, which exercise loving-kindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord."

A knowledge of Jehovah and submission to his authority; His glory as it shines in the face of Jesus Christ; or in other words, the Gospel of the Lord Jesus is the only hope of our nation's future prosperity, or that of any other. The race can be blessed with nothing else. "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent;" and it is life temporal also, for godliness hath the promise of the life that now is, as well as that which is to come. The revelation of God—the Gospel of Christ—is our hope for future good, as it is the ground of the blessings for which we give public and united thanks. It is so, because it places us under the government of a just, omniscient, almighty, and good Sovereign, to whom all our acts are known; to whom all hearts are open, and all thoughts are naked, and from whose dominions and administration no one can escape. It sets before us the highest possible motives to a virtuous life in the allurements of everlasting glory and joy in paradise; and it dissuades from vice by all that is dreadful in eternal pain; and thus it addresses our hopes and fears with a force which has no parallel. It provides for sinners, pardon at the cross; and by a love passing knowledge, subdues them to penitence. In the Redeemer's life we have a perfect example; in his precepts a guide for our conduct invariably safe, and so plain that the way-faring man, though a fool, need not err therein. The Scriptures assure us, that the Gospel is the wisdom and power of God; the riches of his goodness; the brightness of his glory; the concentration of all possible power and motive; and that if it fail to save us, nothing can save us; and nothing remains for us, but a careful looking for of judgment and fiery indignation. And while the Gospel is thus adapted to reform men beyond all other systems, it has also the aid of the Spirit of God superadded, a power beyond all argument, beyond all eloquence; a power which renovates the heart so that old

things pass away, and all things become new; a power which in a short time effects the most happy changes in individuals, neighborhoods and communities; a power, in view of whose operations it is predicted that the knowledge of the Lord shall abound, all men know him, wars cease, and the earth be filled with his glory.


And are not the expectations thus awakened in the Gospel's behalf justified by the results? Look at the triumphs which it has achieved. With one obscure man executed as a malefactor to introduce it, and twelve fishermen to press its claims on the public regard, it spread in the midst of opposition, fires, tortures, and death, till in two centuries it triumphed in the Roman empire, which then ruled the world. And when, in subsequent times, Christianity was allied to the state and corrupted by superstitions, its glory obscured, and its friends sequestered in cells and caves, the Bible again asserted its rights, the reformers preached its doctrines, and the "half of Europe burst her chains, and experienced a moral resurrection." And in our own times we behold its progress and its triumphs among nations most degraded. It casts their idols to the moles and the bats, tames their ferocity, washes them from their impurity, lifts them out of their debasement, prescribes to them equitable laws, enlightens their minds, multiplies their temporal comforts, and opens before them the gates of immortality. "In South Africa, among the Hottentots, the purities and charities of civilized life are rising up under evangelical culture. At Sierra Leone, also, orderly, decent and happy settlements are formed, and churches, too, are established, giving evidence of elevated piety—composed of beings rescued a few years since from the chains and darkness, and moral corruption of slave-ships," and of slave plantations. In Greenland the inhabitants are warmed by the rays of the sun of righteousness: their dwarfed and frozen souls have been expanded and invigorated by that heavenly charity which embraces the world; so that, at one time, out of their deep poverty, they contributed to the necessities of certain poor saints in these United States. The Islands of the ocean receive God's law; they hear the voice from Heaven saying, "Understand and know me, that I am the Lord," and a change has come over them so wonderful that your heart must leap for joy to know

but the half of it, and the other half you would scarcely believe though it were told you. The transformation of the Sandwich Islanders, from a position of cannibalism, infanticide, idolatry, oppression and war, into a people kind, inoffensive, generous and just, possessing a spirit so primitively Christian, that they send missionaries to other lands, and pour into the treasury of the Lord with a liberality which, in the comparison, puts our offerings to shame—what will you say of this, but that the Gospel has done it? and how can you sum up their history in fewer or better words than are found in that prophecy, "A nation shall be born in a day."

But why do we wander up and down in the earth from the equator to the poles, to collect from the huts of barbarians a testimony in favor of the Gospel as a source of national prosperity? a testimony, though it be so triumphant, that it leaves to infidelity no chance to mutter or peep. Why go to other tribes and tongues, as if we were not ourselves, every one of us this day, witnesses? as though this nation were not itself the tallest monument of the power of Christianity in turning a wilderness into a fruitful field, and the desert into a garden? as though we did not understand that the Gospel took our pilgrim fathers and mothers out of the horrible pit and miry clay of a heathenish ancestry, and moulded them into Puritans, and placed their feet first on the Rock of Ages, and then on the Rock of Plymouth, whether they came glorying neither in their wisdom, their might nor their wealth; but in this, that they understood that God ruleth in the earth, and delighteth in loving-kindness, judgment and truth. They came hither weak, not strong; they were few, not many; they were poor, not rich; and their own wisdom—they named it not before Him who charges his angels with folly. They did not, then, understand that they were the germ of such a vast empire as this. They did not look with prophetic vision along the track of time, and see the wilderness of their adoption filled with States, stretching from the Atlantic to the Pacific, and teeming with twenty-three millions of people; the steamboats plowing the rivers and lakes; the iron horses, whose sinews are steel, and whose provender is fire, racing through the land, chased by the thundering trains; and the lightning's post-riders carrying dispatches. They had no dream even of the prairies

which stretch and roll between Cape Cod and the Rocky Mountains, nor of the golden chain of placers which bind those mountains to the western coast. No; they did not glory in the thought that they were the fathers of these United States as they exist now, only two hundred and thirty years from the time of their landing, or as they will appear, by the favor of Heaven, when another two centuries shall have rolled away. But they gloried in this, that they knew the Lord; were acquainted with the love of Christ, and the doctrines of the cross; and they counted all earthly good, present or absent, all suffering, as nothing for the Gospel's sake. This was the hiding of their power, this their wisdom, this their wealth. "The only glory which shone in their windowless cabins was the light of Calvary and of Heaven." Had it been otherwise, had they, instead of living unto God, lived in the foresight of their fame, been proud, talked of their destiny, and left on record perpetual boastings of the greatness of their work, gloried in founding an empire, and counted themselves to be the benefactors of mankind, "all of them princes to look to," they would not have been the Christian heroes that they were; their descendants would not have been so blessed; we should not have had this goodly heritage, nor been assembled on this thanksgiving-day, to praise the Lord, and to glory in Him "who exerciseth loving-kindness, judgment, and righteousness in the earth."

Now, my hearers, while we do not, I suppose, doubt but that the power which produced the universe, must be employed to uphold it, and that the hand which placed the sun in the heavens, must continue its light and heat, is it not equally plain that the Gospel, which changes barbarians into civilized and Christian men—which made our ancestors eminent, and our country a favored land, must pervade our hearts, and control our conduct and that of our countrymen, in order that we may continue a prosperous people, and not perish as the nations which have gone before us; nor be tossed with revolutions as the kingdoms that are round about us; nor rest in a fixed and petrified state, as have the Chinese, for ages past? And must it not be undeniably true, that the more the Bible is applied as a text-book, and the more its living spirit pervades the teachers and pupils in fireside education, in our common schools, academics and



colleges, the more will our nation prosper? And while we regret that any should wish to separate religion from education, we render thanks to God, this day, for the general intelligence and sanctified intellect which exist in our land. We glory in it, not for its own sake—we regard it as the offspring of the Gospel; and hence the increasing knowledge, progress in arts, science, inventions, and the multiplication of the blessings of the present life, we hail as evidences that the influence of Christianity is, on the whole, greater now than in former days. It may not be so in some individual hearts, but we hope it is so in the community. If we find science more luminous than heretofore, we conclude that revelation is pouring on it more light; as opaque bodies are more brilliant on which the sun's rays fall in greatest amount and intensity. And while there are men wise in their own conceits, who reject the counsel of God, and thus prove themselves to be fools; and folly sits in high places; and our prayers, that God would teach our senators wisdom, seem not always to be answered; it may happen that the errors of those in reputation for wisdom shall teach us to put less confidence in men, and to pay a more hearty regard to the inspired direction, "Let him that glorieth, glory in the Lord." We thank Him, this day, for the multiplication of colleges, seminaries, and schools, which exert a salutary Christian influence; for the instructions of the pulpit; for the thousand valuable books written by authors now living, or by those who, being dead, yet speak; for the circulation of Bibles and religious tracts; for the labors of colporteurs, diffusing abroad publications cheap and good, to counteract the mischief done by swarms of "yellow literature," so called, "yellow jackets," noted for poison—not for honey,—the locusts described in Revelation, their shape like horses, with the faces of men, hair of women, tails like unto scorpions, and stings in their tails with which they do hurt. Be thankful if your houses are kept clear of them, and your sons and daughters escape their contact and corruption. We glory not in such wisdom, the fruit of depravity; the more we have of it, the greater our folly. A licentious writer may be a genius, elevated till he shall "stoop to touch the highest thought," and yet be a fountain of pollution to millions of men. But not to dwell on this, but thankful

for the general and salutary intelligence which prevails in our land, I pass on to remark:

That, as the influence of the Gospel is the hope of our nation, we are grateful, this day that there remains to us the Sabbath—a day without which no nation has prospered or can prosper; for without it the claims of the Gospel will not be asserted; its saving influence will not be secured. It is an ordinance for the good of man's body and soul, appointed in the wisdom and kindness of the Lord; and whatever tends to eradicate from our minds a sense of its sacredness and the habit of a hallowed observance, endangers our country. All legislation which conflicts with it, as does the post-office system; all printing of Sunday papers; all traveling on that day; and all work which is not a necessary mercy, so far from being a blessing to our land and the inhabitants thereof, is a curse. On this point we cannot be too cautious. For, in the just and forcible language of Dr. Beecher, "every Sabbath-breaker, in addition to the ruin he brings on himself, is impairing the moral principle of the community in which we live, and the obligation of an oath; and, of course, impairs the security of our lives, and property, and character, and multiplies temptation around our families—increasing the difficulties of a virtuous education, and the chances of destruction to our children; and by augmenting the power of licentiousness, and impairing that of moral principle, he is preparing to rob our children of the birthright of liberty, and to bring on them the yoke of a grievous bondage." "Give up the Sabbath—blot out that orb of day—suspend its blessed attractions—and the reign of chaos and old night would return. The waves of our unquiet sea, high as our mountains, would roll and dash from west to east, from east to west, from south to north, and north to south, shipwrecking the hopes of patriots and of the world. Who, then, is the patriot that would thrust out our ship from her peaceful moorings, in a starless night, upon such an ocean of storms, and without rudder, or anchor, or compass, or chart? The elements around us may remain, and our great rivers and mountains; our miserable descendants, also, may multiply, and vegetate, and rot in moral darkness and putrefaction; but the American character, and our glorious institutions, will go down into the same grave that entombs the Sabbath;

and our epitaph will stand forth a warning to the world—
 THUS ENDETH THE NATION THAT DESPISED THE LORD, AND
 GLORIED IN WISDOM, WEALTH, AND POWER." This note of
 alarm was uttered more than twenty years ago, when peti-
 tions from all parts of the land were sent to Congress, pray-
 ing that those enactments might be revoked by which thou-
 sands and thousands of mail-carriers, postmasters, and
 assistants, are required to unite with the wicked in prostrating
 the holy Sabbath, and other thousands are tempted to go to
 offices for letters and papers on that day—petitions against
 which the Honorable Richard M. Johnson reported un-
 favorably, and the work of desecration has continued.
 But while we have reason to fear the judgments of God
 on our land for Sabbath violation, we still hope there
 may come a change for the better; we are thankful that
 this subject awakens the solicitude, prayers, and efforts
 of the pious and patriotic; and that a multitude of our citi-
 zens "remember the Sabbath-day to keep it holy." We
 are thankful that some boats and cars remain quiet—that
 avenues once open are closed—that many tempted to work
 on that day assert their right to rest, and take shelter under
 the shield of God's law; and that the heart of the world,
 London, that great metropolis, is, by her example, teaching
 all lesser cities, that the post-office can be shut, and the in-
 terests of commerce not suffer. No interest can suffer by
 obeying Heaven's decree; no one can prosper in the breach
 of it—for, the individual or nation that will not serve God
 shall perish. Be thankful this day, my hearers, for the Sab-
 bath, and evince your gratitude by its due observance, glory-
 ing not in the wisdom, might, or riches that tempt men to
 break it, but in the Lord, whose loving-kindness hath or-
 dained it, because he delighteth in righteousness.

Another reason why we should glory in the Lord, and give
 thanks for the Gospel as the hope of continued prosperity, is
 found in the fact, that we are a *free* people. The Lord de-
 lighteth in loving-kindness, judgment, and righteousness.
 He says, "Break every yoke; let the oppressed go free."
 Christ came to preach deliverance to the captive, the open-
 ing of the prison doors and the setting at liberty those who
 are bound; and while this language intends especially the
 emancipation of our souls from the thralldom of sin, it is true,

also, that the Gospel breaks the rod and snaps the chain of civil tyranny. It rescued our ancestors from the oppression of the mother country. It destroys the despotism of those barbarous nations into which it has been recently introduced. The progress of freedom indicates the progress of the Gospel, which is, "Glory to God in the highest, on earth peace, good will toward men." The Bible is so opposed to oppression, that the Pope and his ministers condemn it; keep it from the people; burn it; forbid it to be read. The Bible is so much the patron of freedom, that the planters of the South withhold it from their slaves. They enact laws which prevent them from learning to read it. They may imprison you if you go there, and fully and faithfully preach it. And yet they pretend that the Bible sanctions slavery! What infatuation! What contradiction! What spell binds them when they think the attributes of God can take the part of the oppressor against the oppressed; and when they do not, as did Jefferson, tremble for their country, when they remember that God is just; that He exerciseth judgment and righteousness in the earth? The Gospel is opposed to slavery. We are glad it is. We owe to it our freedom—a blessing beyond price—more precious than life. And we thank the Lord and glory in Him to-day for the evidence we have, that the Gospel is progressing among us, increasing the spirit of freedom. The North drinks deeper into it. The South is agitated with it. The slaves are uneasy under the yoke. God exerciseth loving-kindness, judgment and righteousness in the earth—not in Heaven only—not in this and that spot on this globe only—but in the earth—in the southern States, as well as in New-York, and He delights to do it. The tide of freedom is rising in the land; and if the wise men of the South do not know it, and the politicians at the North do not know it, the fault is their own, for why do they not discern the signs of the times? If any think to make capital by joining hands with oppression, they should be as busy as men making fortunes out of houses on fire. They have no time to spare. The area of slavery may be extended; the Fugitive Slave Bill, (fugitive in more senses than one,) may be executed for a little moment; but it will produce no repose; it will not quell the tide; it will not rub from the gold that canker, which eats the flesh as fire; it will not appease the

upbraidings of conscience; it will not harmonize with the law and the prophets; it will not hang its hopes on the cross of Christ; it will not stamp Caesar's image and superscription on men made in similitude of God; it will not receive the approbation of Him who delighteth in loving-kindness, judgment, and righteousness in the earth. The President of the Universe does not sign that bill. You have his *veto* in the message from his throne. There are no compromises, no concessions, no constitutions, no laws, which can suppress agitation—make the slave love his bondage—or the system of oppression to prosper. The antediluvians might as well have talked of compromises with the windows of Heaven, and the fountains of the great deep, and adjusted the balance of power in the flood; or the cities of the plain drawn up hills to bind the storm which was rained “from the Lord out of Heaven.” It is too late to negotiate a peace. The eleventh hour is past. It is almost twelve; and then the clock of the Divine administration which runs by a law higher than our constitutions, as the heavens are higher than the earth, will strike the hour of jubilee, and toll the knell of slavery, which waxes old and is vanishing away. Nation after nation has cast it out: Austria, in the year 1823—the Spanish provinces in South America, in 1828—Mexico, in 1829. In 1834, the yoke of 800,000 slaves was broken in the British West Indies. In 1839, Pope Gregory XVI. said, “We admonish by our apostolical authority, and earnestly invoke, in the name of God, that none, henceforth, dare subject to slavery, unjustly persecute, or despoil of their goods, Indians, negroes, or any other class of men.” In 1846, the Bey of Tunis, having under him 2,000,000 of subjects, declared, “The servitude imposed on a part of the human kind whom God has created, is a very cruel thing, and our heart shrinks from it. Now, therefore, we abolish slavery throughout our dominions.”

On the 3d of July, 1848, the King of Denmark proclaimed “that all *unfree* in the Danish West Indies are to-day emancipated.” In the same year, France decreed the emancipation of slaves throughout all her colonies. And after all this, is slavery—the abhorred not only of God and angels, but even of tyrants—is slavery to repose, extend, flourish, lengthen its cords, and strengthen its stakes here?

Are we to defend it? Our army and navy to fight for it? A spirit so evil, that it can find no rest for the sole of its foot in Tunis, Rome, and other despotic lands, does it flee for its life to our hearts as a city of refuge, and lay hold of the horns of our altars, and wrap its nakedness and deformity up in our flag! and do the senators and representatives in Washington become its sponsors and foster-fathers, and our constitution its shield, so that he is a traitor who will not rise up and do it reverence? Know all men, we intend to be good citizens, cool and peaceable, subject to authority—lovers of the union—rejoicing in it, praying for its perpetuity; but come what will, we rejoice more this Thanksgiving day for the Gospel, that great law which must in its progress sweep slavery from the earth. Let it go; it ought not to live; it must die; it is so decreed by the Lord in whom we glory, because "*He exerciseth loving-kindness, judgment, and righteousness in the earth, for in these things I delight, saith the Lord.*"

Another reason for Thanksgiving and glorying in the Gospel as the hope of our nation, is the spirit of peace which pervades it. "On earth peace," was the song of angels at the birth of the Redeemer. War is said to be the natural state of man; whether it be so or not, the Gospel changes man's nature; and, in that millennial day, when the knowledge of the Lord shall fill the earth, the nations will learn war no more. The wolf will lie down with the lamb. That day approaches. The Gospel is bringing it. The Janus of the world will be shut. It is not now so easy for men to fight as it used to be. Our last war, will, we hope, have the high distinction of being forever our *last*. The spirit of the age is becoming pacific; peace congresses are good signs; the railroads, steamboats, and telegraphs, are binding the nations together in universal brotherhood; the mountains are levelled, the valleys are raised; the oceans and rivers are bridged, which have heretofore separated, and made "enemies of nations, that had else, like kindred drops, been mingled into one." We glory in "peace on earth, good will toward men;" not in war, with its blood and desolation, burning cities, orphans, widows, wails, and woes. We cannot see the lustre, splendor and glory of battles; they have no enchantments to bewitch us; to our dull comprehension, they are deadly, wretched, and disgraceful; and hence we glory

in peace; we praise the Gospel of love; we hail the progress of its principles and spirit; and on this Thanksgiving day we give glory to God in the highest, that we know Him, and understand that He is exercising that loving-kindness in the earth, which has, from eternity, been his delight.

We thank Him, also, that the present is a period of benevolent designs and enterprises; that the Gospel, which has so enriched us with the river of God full of water; strengthened the bars of our gates; given us peace in our borders; filled us with the finest of the wheat; multiplied our population; increased our intelligence and wealth; and withal, and best of all, opened before us the bliss of eternity, when time with us shall be no longer; we thank Him, that this Gospel is speeding its way: that we may aid its flight, and, in doing it, avert the dangers to which, as a nation, our unparalleled prosperity will otherwise inevitably expose us. Here the wise may concentrate their wisdom, the mighty their power, and the affluent their wealth. Casting our abundance into the Lord's treasury, it will not be necessary, in order to prevent our ruin, that providence should sink our wealth in the sea, or burn it by millions, as in the past year at California and elsewhere. Enlisting our power in subjugating the world to Christ, we shall not be devoured one of another. Employing our intelligence to reflect the wisdom of God, translating the Bible into all tongues and evangelizing all nations, God will give us more light; harmonize our legislation with the statutes of his throne; preserve to us the Sabbath; remove oppression; purify our literature; preserve our philosophy and science from skepticism, and our theology from presumption and pride. Acknowledging God in all our ways, He will guide us by his counsel, establish the work of our hands, continue to bless our country, and, through it, cause his way to be known on the earth, and his saving health among all nations.

The wants of a world looking to us for example, stretching out its hands for relief, and crying, "Come over and help us," is a broad field, a safe one, in which the resources and the ambition of our nation may find ample room to expatiate. We thank God that He has cast up before us a highway in which we may run for an immortal crown, and

that He has put us on the track. May his spirit work in us mightily; then shall we perform our mission, our country endure, and the knowledge of the Lord fill the earth. Let us arise, and reap, for the harvest of the world is turning white. "The days, O brethren, roll rapidly on, when the shout of the isles shall swell the thunder of the Continent; when the Thames and the Danube, the Tiber and the Rhine, shall call on the Euphrates, the Ganges and the Nile; and the loud concert shall be joined by the Hudson, the Mississippi and the Amazon, singing, with one heart and one voice, Alleluia! Salvation! the Lord God Omnipotent reigneth!" We understand Him—we know Him—the Lord who exerciseth loving kindness, judgment and righteousness in the earth—in these He delighteth—in Him we glory. Glory be to the Father, Son, and Holy Ghost, world without end. Amen.